NGĀ WHENU RANGA TAHI: DRAWING FROM MĀORI PRINCPLES OF WELLBEING: TRANSFORMING ONLINE SYNCHRONOUS TEACHING AND LEARNING OF TE REO MĀORI

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Dedication

“Tātai whetū ki te rangi mau tonu, mau tonu.

Tātai tangata ki te whenua ngaro noa, ngaro noa.”

Mā ngā tini whetū e arataki mai ana, moe mai rā.

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Ehara taku toa i te toa takitahi, engari he toa takitini.

Maringi noa atu taku aroha ki te takitini i tautoko mai, i tū hei pou mōku kia whakawātea ai ki te aro ki tēnei tuhingaroa nei. Kua whakaraupapatia tēnei tuhinga i runga anō i te kōrero mō Tāne Nui ā Rangi me tāna pikinga ki runga, ki ngā rangitūhāhā, kia riro iho ai ngā kete o te wānanga. I pikitia e ia mā Te Toi Huarewa. Mō tēnei tuhingaroa, e whā ngā whenu tō Te Toi Huarewa. E whā hoki ngā whenu Ranga Tahi i herea mai kia tika ai, kia pono hoki ai tāku ekenga ki runga.

Tērā te auahi …

Ko te whenu tuatahi, ko te wāhi ngaro. Ka hotu tonu a Manawa, ka rere noa mai a Roimata me Hupē ki a koutou e kui mā, e koro mā e roa rawa e takoto tiraha ana. E haehaetia tonutia ana a Kiri, kua mamae tonu a Ngākau mōhou e te tuahine a Mereheeni. Kei tua o te pae tirohanga engari te pae o mahara tonu koutou katoa. E kui mā, e koro mā, Mereheeni tēnā koutou e tiaki mai ana i taku tuarā. Ia te taenga atu, ia te taenga atu ki ngā taero a Kupe, kua rangona te wairua o te aroha e auahi mai ana. Kua rongo hoki i ā koutou kupu whakahau, "E tama, kia kaha! Me pērā ai koe ki a Tāne Nui ā Rangi me te hiringa i te mahara. Aua kia eke, eke panuku, eke tangaroa!" Ko tāku ki a koutou, kua tutuki, kua ea. Arohanui, moe mai rā.

Unuhia te pou …

Ko te whenu tuarua, ko ōku pou whirinaki. E te pou tūārongo Una, tēnā koe. E te poutokomanawa Tiheia Maunga tēnā koe. E te poumua Aoraki Matatū, tēnā koe. E te pou kaiāwha Jo, tēnā anō hoki koe. Nā koutou ahau i arahi, i poipoi, i whāngai kia eke pai ai ki te karamatamata o Angitu. Nā ō koutou kaha, nā ō koutou manawanui, nā ō koutou matatau ki tēnei ao mātauranga kua whakairohia tōku ake pou. Nā reira, kei ngā pou o taku whare, tēnā koutou katoa.

Ko te whirika o te taura takata …

Ko te whenu tuatoru, ko ōku taupua. Kei aku nui o te Whare Wānanga o Waitaha, koutou kua kaha tautoko mai, tēnā koutou katoa. Nā koutou e Te Whakatohea, Kāti Huirapa, Ngāti Whātua ki Kaipara, Te Aitanga a Māhaki, Ngāti Raukawa aku mahi i waha kia whakawātea ai koutou i tēnei ki te whai wāhi ki te tuhituhi. Koia rā te tino taura takata e here nei tātou i a tātou, arā ko te taura o te aroha.

Ka tika, ka tuku mihi hoki ki ngā tangata, arā ko ngā kaiuiui huri noa. Tēnā koutou mō ō koutou manawanui ki te noho i taku taha ki te kōrero mō tēnei kaupapa. Kāore he kaupapa mēnā kāore he tangata e whakaae mai ki te tuku kōrero, ki te whakawhiti whakaaro. Ko te manako ia ka whai huruhuru tēnei tuhinga i roto i ā koutou mahi, kia rere. Nō reira, kei aku rahi arohanui ki a koutou katoa.

He toka tū moana

Ko te whenu tuawhā, ko taku manawa. Nei te mihi whakamiha ki a koe e te tau pūmau. Wehea ana au i te reka o te aroha. He marere nui hei puawai, e tātai atu ki tō uma. Pōkarekare ana te

wairua o Mauao me Tarawera, ā, kapakapa ana te manawa ki runga Tauranga Moana. Ka tū a Kōpū i te awatea, ko Meremere i te pō. E kui, ahakoa ngā piki me ngā heke, ahakoa te pari me te timu o te tai, i tū Mauao tonu. Nāhau anō a Hirikapo i whakakoi, a Tuarā i mirimiri, a Whānau i tiaki, a Wairua i whakatau. Nā reira, e taku toka tū moana, tēnā rawa atu ki a koe.

Figure 1
He Tohu mō Ngā Whenu Ranga Tahi

Kei aku whakatamarahi ki te rangi, kei aku whakateitei ki te whenua, kua whiria ngā whenu e whā. Mei kore koutou, ka kore rawa a Te Hurinui tēnei mahi e tutuki, e oti. Ahakoa he iti te mihi, he nui te aroha. Matakorokoro ana te reo o mihi ki a koutou katoa, tēnā koutou, tēnā koutou, tēnā koutou katoa.

He Whakamāramatanga mō te Tohu o Ngā Whenu Ranga Tahi

Nā Claire Robertshaw (2020) the tohu nei i tā. Ahakoa kāore tēnei tūmomo rāranga i kitea whanuitia, ka kite i ngā kakau o te poi. He uaua ake ki te rāranga i ngā whenu e whā heoi anō he rerekē tōna āhua, ā ki ahau nei he pai ake tōna āhua i ngā whenu e toru. E whā ngā tikanga mo te whakapapa o tēnei tohu.

Tuatahi, i pupū ake te whakaaro mō te tohu i runga anō i ngā kōrero mō Tāne Nui ā Rangi rānei, mō Tāwhaki rānei me tō rāua pikinga ki ngā rangitūhāhā. Mā hea rāua i piki ai? Mā Te Aka Matua rānei, mā Te Toi Huarewa rānei. E kīa nei, ko te aka mātua te ara tika kia tutuki ai i ō rāua wawata. E mōhio mārika ana i a ia e rapu haere ana i ngā rangitūhāhā mō tōna hoa rangatira me tāna tamaiti i kitea ngā kete o te wānanga. Koinā, i riro iho ai, ā i puta mai te mātauranga ō roto ki te whai ao, ki te ao mārama. Ko te Aka Matua, ko Te Toi Huarewa ngā hononga mō tēnei tuhingaroa.

Tuarua, e whā ngā whenu o te taura nei. Kei tā ia te whenu, ia te whenu tāna ake kōrero, engari e hāngai ana ki ngā whakamāramatanga mō te Whare Tapa Whā. Nō Hirikapo te whenu pango arā ko te Taha Hinengaro. Ka wānanga te tangata ki a ia anō, nōna ake ngā whakaaro tē taea te kite, ā māna anō e whakatau āhea ōna whakaaro e whakaputa atu ki te whai ao, ki te ao mārama. Nō te taiao te whenu parauri e whakatinana ana i ngā whakaaro o Hirikapo arā nō Tinana anō te whenu parauri. Nō Te Taha Whānau te whenu whero e whakaatu ana i te manawa e hotu ana i te hekenga toto hoki e hono nei i te whānau. Nō Te Taha Wairua te whenu kārerarera. He pūatata tōna āhua, he rite ki ngā mea o te ao wairua. Koinā ngā whakamāramatanga mō ngā āhua o ia te whenu o te taura nei.

Tuatoru, ko te ngoikore o te taura he tohu mō te kaha o te taura. Mēna e ngoikore tētahi o ōna whenu kua ngoikore haere tōna katoa. Mā ngā whenu pakari te mahi o te whenu ngoikore e āwhina, e tautoko, e manaaki, e kawe hoki. Ki te kore ngā whenu pakari te whenu ngoikore e manaaki, auare ake! Heoi anō, ki te pakari haere anō taua whenu ka pakari anō te katoa o te taura. Koinei hoki te āhua o te tangata, he rite ki te whakamāramatanga mō Te Whare Tapa Whā.

Tuawhā, e whā ngā whenu o te taura nei, e whā ngā pātai o tēnei rangahau, ā e whā anō hoki ngā whakautu. Tēnā koutou katoa.

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Abstract

Advances in technology have had a major impact on the teaching methodologies employed by the tertiary sector. As a result, tertiary institutions are evolving to meet the needs of their modern day students and those in rural locations. A prediction that technology would "become ever more interwoven into the fabric of academic life" (Glenn, 2008) has a mere eight years later become a reality. The use of online technologies such as Adobe Connect, Echo 360, Skype and Zoom to provide distance education opportunities is now common place and allow for the online teaching of te reo Māori (Māori language). There are numerous advantages that technology provides including lower costs, accessibility and flexibility.

Flexibility is one of the greatest attractions for studying online offering the ability to study whilst continuing to meet personal commitments outside of the academic world. However, for the distance language learner required to engage in synchronous (in real time with on campus face to face classes) online programmes, the flexibility of technology can also be a disadvantage. In a study conducted by Daneshdoust and Keshmiri hagh (2012) it was found that the development of the target language in students who did not participate was somewhat slower compared with those students who did. It also meant that in asynchronous classes students did not have the luxury to draw upon facial expression, body language or nuance to help with understanding. Enriching the form of internet learning to attain maximum student engagement in online synchronous te reo Māori programmes is an issue which this thesis seeks to address.

This research proposed to discover how teachers and lecturers can create more engaging online synchronous language classes for distance students of te reo Māori. It endeavoured to find ways and methods of replicating and simulating the wairuatanga (spiritual connectedness, sense of empathy, ambience or presence) that is present in face to face classroom interactions, in the online environment. The motivation for conducting this research arises from my own forays delving into the world of using technology to deliver teaching and learning programmes online. In my dealings in this area I have found it difficult to establish the same level of relationship and connectedness with my online students as I have with my face to face students. Indeed, one of the main reasons for pursuing a synchronous environment was to attempt to use the energy produced in the face to face class to radiate into the online environment. This strategy has met with mixed success. Indeed, this research takes on more importance as consideration is given to offering a distance option for The University of Canterbury's flagship Māori immersion and bilingual teaching programme, Hōaka Pounamu.

CHAPTER 1: INTRODUCTION

1.1 He Karakia (a Chant)

Takina te kawa ko te kawa tuatahi ko te kawa tapu ki a Io Matuakore

Takina te kawa ko te kawa tuarua ko te kawa nui ki te Kore

Takina te kawa ko te kawa tuatoru ko te kawa roa ki a Whakaahu mā

Takina te kawa ko te kawa tuawhā ki te Pō

Takina te kawa ko te kawa tuarima ki a Ranginui

Takina te kawa ko te kawa tuaono ki a Papaahurewa

Takina te kawa ko te kawa tuawhitu ki ngā Atua

Takina te kawa ko te kawa tuawaru ki te Ao Mārama

Takina te kawa ko te kawa tuaiwa ki a Tiki Atua

Takina te kawa ko te kawa tuangahuru ki a Whakatau Pōtiki

Takina te kawa ko te kawa tuangahuru mā tahi mō te Wānanga

Takina te kawa ko te kawa tuangahuru mā rua mō te Pūkenga

Takina te kawa ko te kawa tuangahuru mā toru mō te Maire

Takina te kawa ko te kawa tuangahuru mā whā mō te Tapere

Takina te kawa ko te kawa tuangahuru mā rima mō te Rēhia

Takina te kawa ko te kawa tuangahuru mā ono mō te Tūtauā

Takina te kawa ko te kawa tuangahuru mā whitu mō te Tangata

Takina te kawa ko te kawa tuangahuru mā waru ki a Uruurumatua

Takina te kawa ko te kawa tuangahuru mā iwa ki a Uruurutupua

Takina te kawa ko te kawa tuahokotahi ki a Uruurutau

Takina te kawa ko te kawa tuahokotahi mā tahi mō te Whenua

Takina te kawa ko te kawa tuahokotahi mā rua mō te Marae

Takina te kawa ko te kawa tuahokotahi mā toru ki a Ihoiho

Takina te kawa ko te kawa tuahokotahi mā whā mō te Whakanoa

Recite the first sacred ritual to the Supreme being, Io Matuakore

Recite the second sacred ritual to the realm of potential being, the Great Void

Recite the third sacred ritual to Whakaahu mā

Recite the fourth sacred ritual to Darkness

Recite the fifth sacred ritual to the Sky Father, Ranginui

Recite the sixth sacred ritual to the Earth Mother, Papahurewa

Recite the seventh sacred ritual to the Guardians of the Māori world

Recite the eighth sacred rituals for The World of Light

Recite the ninth sacred rituals to Tiki Atua

Recite the tenth sacred rituals to Whakatau Pōtiki

Recite the eleventh sacred rituals for the House of Higher Learning

Recite the twelfth sacred rituals for the House of Expertise

Recite the thirteenth sacred rituals for the House of Sacred Lore

Recite the fourteenth sacred rituals for the House of Performing Arts

Recite the fifteenth sacred rituals for the House of Recreational Pursuits

Recite the sixteenth sacred rituals for the House of War

Recite the seventeenth sacred rituals for the People

Recite the eighteenth sacred rituals for the basket of knowledge Uruurumatua

Recite the nineteenth sacred ritual for the basket of knowledge Uruurutupua

Recite the twentieth sacred ritual for the basket of knowledge Uruurutau

Recite the twenty first sacred ritual for the land

Recite the twenty second sacred ritual for the marae

Recite the twenty third sacred ritual to Ihoiho

Recite the twenty fourth sacred ritual for freedom from rstriction

1.2 Chapter Outline

The above karakia[1] (chant) recalls the stages of the creation cycle of the world according to Te Arawa[2] (a confederation of tribes located in the Waiariki[3] or Bay of Plenty region of Aotearoa[4]/ New Zealand) understandings. The significance the Te Arawa[5] connection will become more apparent later in this introduction. Nonetheless, it is important to indicate that I am a descendant of the Te Arawa waka[6] (traditional migratory canoe) through both my mother and father. I have been nurtured and raised with a strong foundation in Te Arawa customs, rituals, oral traditions and values. The karakia[7] itself lays the foundation which underpins this research. These stages of creation are further explored in this chapter.

Upon embarking on this journey I aimed to research and develop strategies which would enhance and encourage student engagement in the synchronous online learning of te reo Māori[8]. As this journey has progressed the strategies have become a smaller piece of a larger puzzle as other kaupapa[9] (topics) have arisen. This thesis has also become an expedition of reconnection and recollection of the stories and perspectives that were passed down to me as a child by my koroua[10] (male elders) and kuia[11] (female elders) and trying to make sense of their relevance to this research. It has also been an exploration into the meaning of wairua[12] (spirit). This introductory chapter seeks to provide an overview and introduction to the research in a number of ways.

Firstly, it retells an oral tradition and narrative to show that wairuatanga[13] (spirituality) as with whakapapa[14] (genealogy), has been in existence from time immemorial. Furthermore, I will provide evidence demonstrating that wairua[15] is as relevant today as it was at the beginning of time. The oral tradition is woven throughout the thesis and used as a metaphor to connect each chapter to the previous and to that which follows. Secondly, I position myself as a Māori researcher and an academic. To achieve this I will weave my whakapapa[16] into the above oral traditions which will be followed by an account of my personal educational experiences and how those experiences have shaped who I am today. Thirdly, I provide an overview of the aims of this study and the research questions which have provided guidance in my endeavours to achieve the aim. Fourthly, the reader is provided with a brief summary of the chapters to follow which make up this thesis. This section will also provide an insight into the lenses which I have used throughout this research. The final aspect of this introduction will highlight the significance of this research.

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[1] Chant
[2] A confederation of tribes
[3] The Bay of Plenty district
[4] New Zealand
[5] A confederation of tribes in the Bay of Plenty district
[6] A traditional migration canoe
[7] A chant
[8] The Māori language
[9] Topics
[10] Male elders
[11] Female elders
[12] Wairua: Often defined as spirituality.
[13] Spirituality
[14] Genealogy
[15] Spirit
[16] Genealogy

1.3 A Metaphor

Iwi[17] credit either Tāne Nui-ā-Rangi[18] or Tāwhaki[19] with obtaining ngā kete o te wānanga e toru[20] (the three baskets of knowledge) from the citadel Te Tihi o Manono[21] from the uppermost of the heavens named Tikitiki o Rangi[22] (University of Auckland, 1988). Each version of the kōrero[23] (oral tradition) is almost identical and is retold later in this chapter. However, I have drawn upon one aspect of the kōrero[24] to use as a metaphor which endeavours to weave each chapter of this thesis together.

According to the kōrero[25], Tāne Nui ā Rangi used Te Toi Huarewa[26] to ascend up into the heavens. Te Toi Huarewa was the sacred pathway known only to the chosen few. Tāne Nui ā Rangi required the assistance of karakia to ensure success.

Karakia is an important element of maintaining wairua[27] and as wairua[28] is the essence of this research it is therefore appropriate to use each strand of Te Toi Huarewa to draw all of the aspects of this research together. Just as Tāne Nui ā Rangi ascended to each level of the heavens so too does each chapter of this thesis draw together different elements of the research to culminate in an enlightened conclusion. Before taking this journey of enlightenment it needs to be firmly grounded and anchored in the same way as Te Toi Huarewa was for Tāne Nui ā Rangi's ascent.

Te Toi Huarewa is the metaphor that this thesis will be drawing upon.

1.4 Te Kākano: The Seed

Kaumātua[29] (elders), Māori authors, academics, researchers and iwi[30] (people) in general and almost without exception regard the pūrākau[31] (oral narrative) of Ranginui[32] and Papatūānuku[33] as a Māori account of the creation of the world. Salmond (1975, p. 10) states that "Māori history begins in a time before creation." According to Walker (1990) the origins

[17] Tribes
[18] The name of the Atua who achieved the journey
[19] The name of an alternative person who is said to have accomplished this journey and task
[20] Three baskets of knowledge
[21] The name of a citadel
[22] The name of the uppermost heaven
[23] Oral tradition
[24] Oral tradition
[25] Oral tradition
[26] The name of the sacred pathway
[27] Spirit
[28] Spirit
[29] Elders
[30] People
[31] Oral narrative
[32] Sky Father
[33] Earth Mother

of Māori society revolve around three states of existence named Te Kore[34] (the void), Te Pō[35] (the darkness and Te Ao Mārama[36] (the world of light). He continues (1990, p. 11) saying:

> "Although Te Kore[37] signified space, it contained in its vastness the seeds of the universe and was therefore a state of potential. Te Po[38] as the celestial realm and the domain of the gods. This was the source of all mana[39] and tapu[40]. Te Aomarama[41] is the world of light and reality, the dwelling place of humans."

According to Walker (1990), the recollection and narration using prose and traditional methods to recite whakapapa[42] (genealogy) provides an evolutionary sequence by which all Māori can be linked. In most whakapapa[43] the sequence begins with Te Kore[44]. However some kaumātua[45] recite a whakapapa which has seven stages beginnings prior to Te Kore[46]. Best (1907, p. 186) recalls the following:

"Te Pu	(root, origin)
Te More	(tap root)
Te Weu	(rootlets)
Te Aka	(creeper, vine)
Te Rea	(growth)
Te Wao-nui	(great wood)
Te Whe	(sound)
Te Kore	(chaos, void)
Te Po	(darkness, &c.).

The above names are said to represent certain beings who existed before man was, and before sky and earth were formed."While there are many varied explanations as to what these names represent in the context of the creation story it can be asserted that Te Kore[47] meant

[34] The Void
[35] The Darkness
[36] The World of Light
[37] The Void
[38] The Darkness
[39] Spiritual power
[40] Sacredness
[41] The World of Light
[42] Genealogy
[43] Genealogy
[44] The Void
[45] Elders
[46] The Void
[47] The Void

more than nothingness. There was the existence of potential and wairua[48] present in the chaos that describes Te Kore[49].

Grace (2019, p. 33) describes Te Kore[50] as the void writing that "First there was Te Kore[51] that could neither be felt nor sensed. This was the void, the silence, where there was no movement and none to move, no sound and none to hear, no shape and none to see." Winitana (2010, p. 16) expresses Te Kore[52] as the great nothingness stating that "Io[53] the parentless, who created all things, stirred in the Great Nothingness… This was the time of Te Kore[54], the Boundless Potential where all things could be." The numbers of stages of Te Kore[55] vary from iwi to iwi however below are a few examples as provided by Walker (1990, p.11) which account for aeons of time of the evolutionary sequence.

"Ko Te Kore	"The Void, energy, nothingness, potential
Te Kore te whiwhia	The Void in which nothing is possessed
Te Kore te rawea	The Void in which nothing is felt
Te Kore i ai	The Void with nothing in union
Te Kore te wiwia."	The Void without boundaries."

Salmond (1975, p. 10) provides the following interpretation of Te Kore,

"The first period …

From the conception the increase

From the increase the thought

From the thought the remembrance

From the remembrance the consciousness

From the consciousness the desire."

Karakia[56] also recall the existence of Io[57] (The Supreme Being) during the Te Kore[58] sequence of evolution. Winitana (2010) states that it was Io[59] who used the potential that existed

[48] Spirit
[49] The Void
[50] The Void
[51] The Void
[52] The Void
[53] The Supreme Being
[54] The Void
[55] The Void
[56] Chants
[57] The Supreme Being
[58] The Void
[59] The Supreme Being

in Te Kore[60] to give life to the other stages of evolution. According to Inia (2018, p.11) "Iomatuakore[61] is the higher power acknowledged as the creator of all life, energy, thought, physical, mental and spiritual, he is the beginning of all things." Inia (2018) highlights that amongst the potential and energy that existed in Te Kore[62] was also the wairua[63] or spiritual element. According to oral traditions therefore wairuatanga[64] (spirituality) was also present from the beginning of time and woven into and continues to hold a place in every fabric of life as perceived by Māori. Wairua[65] therefore was also present in the following sequence of evolution provided by Walker (1990, p. 12), Te Pō[66] (the Darkness).

"Nā te Kore ko te Pō	"From The Void came The Night
Te Pō nui	The great night
Te Pō roa	The long night
Te Pō uriuri	The deep night
Te Pō kerekere	The intense night
Te Pō tiwhatiwha	The dark night
Te Pō tē kitea	The night where nothing is seen
Te Pō tangotango	The intensely dark night
Te Pō whāwhā	The night of feeling
Te Pō namunamu ki taiao	The night of seeking passage to the world
Te Pō tahuri atu	The night of restless turning
Te Pō tahuri mai ki taiao"	The night of turning towards the revealed world"

From the aeons of darkness which encompassed Te Pō [67] the ancient pair of Ranginui[68] and Papatūānuku[69] emerged. Throughout the passage of time Ranginui[70] and Papatūānuku[71] produced many tamariki[72] (children). Due to their intimate proximity the tamariki[73] were

[60] The Void
[61] The Supreme Being
[62] The Void
[63] Spirit
[64] Spirituality
[65] Spirit
[66] Darkness
[67] The Darkness
[68] The Sky Father
[69] The Earth Mother
[70] The Sky Father
[71] The Earth Mother
[72] Children
[73] Children

confined within the darkness between their parents. Pomare and Cowan (1987, p. 3) explain the situation for the tamariki[74] in this way,

> "There in the utter profundity of gloom, oppressed by the close embrace of Rangi[nui][75] and Papa[tūānuku][76], lay confused and cramped the children of the primal parents, the children who were gods …"

Te Arawa[77], a confederation of iwi domiciled in the Waiariki[78] (Bay of Plenty) region of Aotearoa[79] instead speak about Papaahurewa[80] rather than Papatūānuku[81] as the Earth Mother. Inia (2018) claims that apart from this difference the rest of the narrative remains the same. Ranginui[82] and Papaahurewa[83] had many tamariki[84] who lived in the darkness between their parents loving embrace. Inia (2018) continues that of the many offspring of Ranginui[85] and Papaahurewa[86], Te Arawa[87] have strong links to three of them.

Tāne Nui ā Rangi[88] strongly influences Te Arawa[89] tikanga[90] and kawa[91]. According to Inia (2018) as he is acknowledged as not only having made the ascent into the heavens to obtain the baskets of knowledge but also arranged and brought order to the solar system. Tāne Nui ā Rangi[92] accomplished many feats during which he had to overcome some stern challenges and hardship, including separating his parents. His tenacity, persistence and determination are traits much admired by Te Arawa[93] and attributes which Te Arawa[94] descendants try to emulate. Secondly, Tūmātauenga[95] is known universally in the Māori world as the God of warfare. Tūmātauenga[96] is the only offspring of Ranginui[97] and Papaahurewa[98] who stood against their brother Tāwhirimātea[99] (God of wind) who strenuously disagreed about separating their

[74] Children
[75] Sky Father
[76] Earth Mother
[77] A confederation of tribes
[78] The Bay of Plenty region of Aotearoa/ New Zealand
[79] New Zealand
[80] Te Arawa name for Papatūānuku
[81] Earth Mother
[82] The Sky Father
[83] The Earth Mother
[84] Children
[85] The Sky Father
[86] The Earth Mother
[87] A confederation of tribes
[88] Guardian of the Forests who ascended into the heavens
[89] A confederation of tribes
[90] Procedures, customs, conventions, protocols
[91] Procedures, customs, conventions, protocols specific to each marae or tribe
[92] Tāne who ascended to the heavens
[93] A confederation of tribes
[94] A confederation of tribes
[95] The guardian of war
[96] The guardian of war
[97] The Sky Father
[98] The Earth Mother
[99] The Guardian of Wind

parents. According to oral traditions Tūmātauenga[100] is the god from whom all mankind descend. The third of those siblings was named Rangiroa.

Rangiroa had a son named Uanui, who also had a son named Te Tuhi. Te Tuhi states Inia (2018) had a son named Te Rapa whose son Te Uira had a son named Te Kohera and grandson Kanapu. Kanapu had a son named Whitiri Matakataka and grandson Ao. Ao had a son named Puhaorangi. Although the sequence of the creation story has a personal connection it is at this point that the whakapapa becomes more personal. According to Stafford (1967) Puhaorangi fell in love with Te Kuraimonoa, a human woman and descended from the heavens to visit her while she slept. Te Kuraimonoa became pregnant and gave birth to a son who she named Ohomairangi. The rest of the twenty five generations of whakapapa which is only one of my whakapapa identities from my mother's side is recalled in the following combined extracts from Hooker (2008), Inia (2018, pp. 111-112), Stafford (1967) & Tapiata (2014)

> Ka kī, ka kī ko ahau pea te weriweritanga o te po e!
>
> E, ka tu ake! Te iwi a Houmaitawhiti.
>
> Nāna i whakarū ai te rongo i Hawaiki e takoto ra.
>
> A, e ko te tauā. A Uwenuku e paripari mai ana.
>
> Ki te whakakōkokohua i te pounamu a Ohomairangi e.
>
> Ka tuohu mai ra ki raro i taku pā tūwatawata e tu ake nei.
>
> E kore koa! E taea te hūpeke ki runga i te whenua.
>
> A ka tahuri atu, ka tahuri mai. Te wehi o te rā.
>
> I takaia i te anuanu ka mau te mataku e.
>
> Ka takina ki runga, ka takina ki raro.
>
> Ki a Uweuwenuku, ki a Uweuwerangi.
>
> Kia homai i te tohu nui e. Aha, ka whakatau atu ake ra au!
>
> Ko te whakaariki, ko te whakaariki!
>
> Tukua mai ki a piri, tukua mai ki a tata
>
> Aha kia eke mai ki runga i te Paepae-poto-a-Houmaitawhiti
>
> Aha ka eke te wiwi, ka eke te wawa ki runga i te parapara tuai, tuai, tuai, e!

[100] The God of War

I do extol and expound that perhaps I am a demon from the darkness

In unison was the response

By the people of Houmaitawhiti

In stentorian resonation did they cross the land of Hawaiki, for there did appear a war party

Like the incoming tide upon the shore

Coming were they to abuse and extinguish the greenstone of Ohomairangi

They did approach my fortified citadel

Which stood in awe before them!

Perhaps it would not be possible to jump upon the land

For the enemy were approaching from all directions;

Dreadfully and menacingly

Making me afraid and shiver like the cold

We began to prepare, upon the stockades and on the ground

Like the protective houses of Rehua and to gain spiritual guidance

In readiness, it was then expounded!

Tis a war party

Tis a war party

Let them come forward, let them come closer

And when they reach and tend to cross the threshold of Houmaitawhiti

Then and then, shall we attack these peons; and let them hang and dangle from the stakes of our stockades

The Te Arawa confederation is constituted by the many iwi who trace their whakapapa from Puhaorangi down through the aeons of time to Rangitihi. The iwi then descend from one of Rangitihi's eight children, more commonly known as "Ngā Pūmanawa e Waru o Te Arawa" or "The Eight Beating Hearts of Te Arawa." My whānau have whakapapa links to many of those iwi, Tūhourangi/ Ngāti Wāhiao being one of them. The following whakapapa recalls my

genealogical links to Tūhourangi Ngāti Wāhiao, which descends from my maternal grandfather, Matina Hemana Makiha.

1. Ka moe a Puhaorangi i a Te Kuraimonoa ka puta ko Ohomairangi
2. Nā Ohomairangi ko Ruamuturangi
3. Nāna ko Taunga
4. Nāna ko Mawake
5. Nā Mawake ko Uruika
6. Nana ko Rangitapu
7. Nāna ko Atuamatua
8. Nā Atuamatua ko Houmaitawhiti
9. Nāna ko Tamatekapua
10. Nā Tamatekapua ko Kahumatamomoe,
11. Nāna ko Tāwakemoetāhanga
12. Nāna ko Uenukumairarotonga
13. Nāna ko Rangitihi
14. I moe a Rangitihi i a Papawharanui ka puta ko Tūhourangi
15. Nā Tuhourangi ko Taketakehikuroa
16. Nāna ko Tūteamutu,
17. Nāna ko Umukāria
18. Nāna ko Wāhiao
19. Nā Wāhiao ko Taupopoki
20. Nāna ko Huarere
21. Nāna ko Tamawhakaara
22. Nāna ko Te Whareiro
23. Nāna ko Hemana
24. Nāna ko Makiha
25. Nāna ko Matina
26. Nāna ko Tākirirangi
27. I moe a Tākirirangi i a Wharekahika ka puta ko Te Hurinui
28. Nā Te Hurinui ko Rangihemo
29. Nā Rangihemo ko Renata

1. *Puhaorangi married Te Kuraimonoa and had a son called Ohomairangi*
2. *Ohomairangi had a son called Ruamuturangi*
3. *Ruamuturangi had a son named Taunga*
4. *Taunga had a son named Mawake*
5. *Mawake had a son called Uruika*
6. *Uruika had a son named Rangitapu*
7. *Rangitapu had a son named Atuamatua*
8. *Atuamatua had a son named Houmaitawhiti*
9. *Houmaitawhiti had a son named Tamatekapua*
10. *Tamatekapua had a son named Kahumatamomoe*
11. *Kahumatamomoe had a son named Tawakemoetahanga*
12. *Tawakemoetahanga had a son named Uenukumairarotonga*
13. *Uenukumairarotonga had a son named Rangitihi*
14. *Rangitihi had a son named Tūhourangi*
15. *Tūhourangi had a son named Taketakehikuroa*
16. *Taketakehikuroa had a son named Tūtea*
17. *Tūtea had a son named Umukāria*
18. *Umukāria had a son named Wāhiao*
19. *Wāhiao had a son named Taupopoki*
20. *Taupopoki had a son named Huarere*
21. *Huarere had a son named Tamawhakaara*
22. *Tamawhakaara had a son named Te Whareiro*
23. *Te Whareiro had a son named Hemana*
24. *Hemana had a son named Matina*
25. *Matina had a daughter named Tākirirangi*
26. *Tākirirangi married Wharekahika and had one of many sons named Te Hurinui*
27. *Te Hurinui has a daughter named Rangihemo*
28. *Rangihemo has a son named Renata*

The following whakapapa shows our whakapapa connection to Ngāti Whakaue. Rather than recite the full whakapapa it starts from Rangitihi. It can be assumed that the previous whakapapa from Puhaorangi to Rangitihi remains the same. This Ngāti Whakaue whakapapa[101] descends from my maternal grandfather Matina Hemana Makiha.

1. Ka moe a Rangitihi i a Papawharanui
2. Ka puta ko Tūhourangi
3. Ka moe a Tūhourangi i a Rongomaipāpā
4. Nā rāua ko Ueukukōpako
5. Nāna ko Whakaue Kaipaipa
6. Nāna ko Tūtanekai
7. Nāna ko Whatumairangi
8. Nāna ko Ariariterangi
9. Nāna ko Tunohopu
10. Nāna ko Panuiomarama
11. Nāna ko Paeahi
12. Nāna ko Kanea

[101] Genealogy

13. Nāna ko Hapuriri
14. Nāna ko Kanea II
15. Nāna ko Makiha
16. Nāna ko Mātina
17. Nāna ko Tākirirangi
18. Nāna ko Te Hurinui
19. Nāna ko Rangihemo
20. Nā Rangihemo ko Renata

1. *Rangitihi married Papawharanui*
2. *They had a son named Tūhourangi who married Rongomaipāpā*
3. *They had a son named Uenukukōpako*
4. *Who had a son named Whakaue Kaipaipa*
5. *Whakaue had a son named Tutanekai*
6. *Tutanekai begat Whatumairangi*
7. *Whatumairangi begat Ariariterangi*
8. *Ariariterangi begat Tunohopu*
9. *Tunohopu begat Panuiomarama*
10. *Panuiomarama begat Paeahi*
11. *Paeahi begat Kanea*
12. *Kanea begat Hapuriri*
13. *Hapuriri begat Kanea II*
14. *Kanea II begat Makiha*
15. *Makiha begat Mātina*
16. *Mātina begat Tākirirangi*
17. *Tākirirangi begat Te Hurinui*
18. *Te Hurinui begat Rangihemo*
19. *Rangihemo begat Renata*
20. *Renata …*

The following combined whakapapa[102] (genealogies) recall my genealogical links to Ngāti Pikiao, Ngāti Rangwewehi and Waitaha. Although these whakapapa[103] are not extensive they do give an indication of how strong our whakapapa[104] links are to the Te Arawa iwi[105]. The Ngāti Pikiao whakapapa[106] comes from my maternal grandmother Irihāpeti. Ngāti Pikiao reside all around the shores of Lake Rotoiti in Rotorua. The Ngāti Rangiwewehi and Waitaha whakapapa[107] both descend from my paternal grandfathers Hori Urukehu Karaka and Tauri Morgan. Ngāti Rangwewehi occupy an area on the northern shores of Lake Rotorua and Waitaha continue to live in the Te Puke area, but more particularly at Manoeka Pā.

[102] Genealogies, family trees
[103] Genealogy
[104] Geneaology
[105] Te Arawa tribe
[106] Genealogy
[107] Genealogy

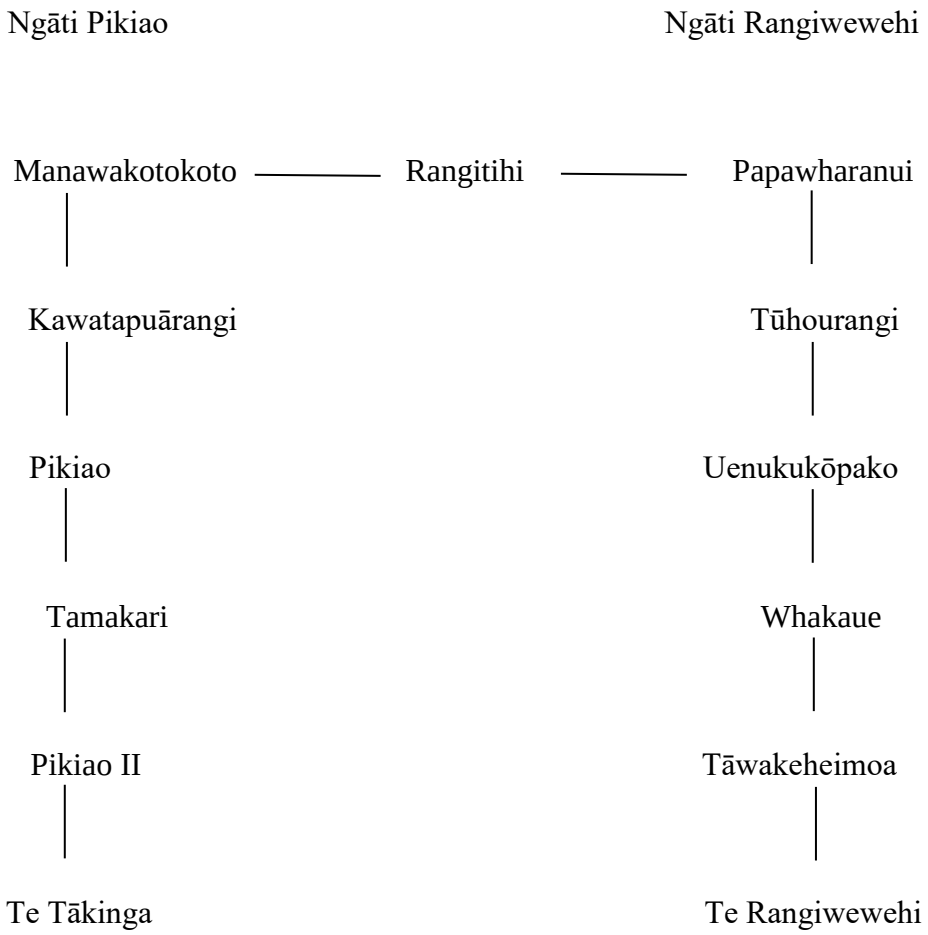


Figure 2 Te Hurinui whakapapa links to Ngāti Pikiao and Ngāti Rangiwewehi

Waitaha was the son of Hei. According to oral traditions, both Hei and Waitaha were some of the crew and passengers on board the Te Arawa waka during its migration from Hawaiki[108] to Aotearoa.[109] Upon arrival in Aotearoa[110] Hei and Waitaha settled in the Te Puke and Tauranga area.

These whakapapa demonstrate that throughout the aeons of time beginning with Te Kore there had been the intergenerational transmission of genetic characteristics and attributes and also the intergenerational transmission of Māori values such as wairuatanga[111] (spirituality), mana[112] (spiritual power), tapu[113] (super natural powers), wehi[114] (awe), ihi[115] (power) and wana[116] (passion). Certainly genetics is an important part of my identity as Māori but so too are the values and beliefs which have been passed down.

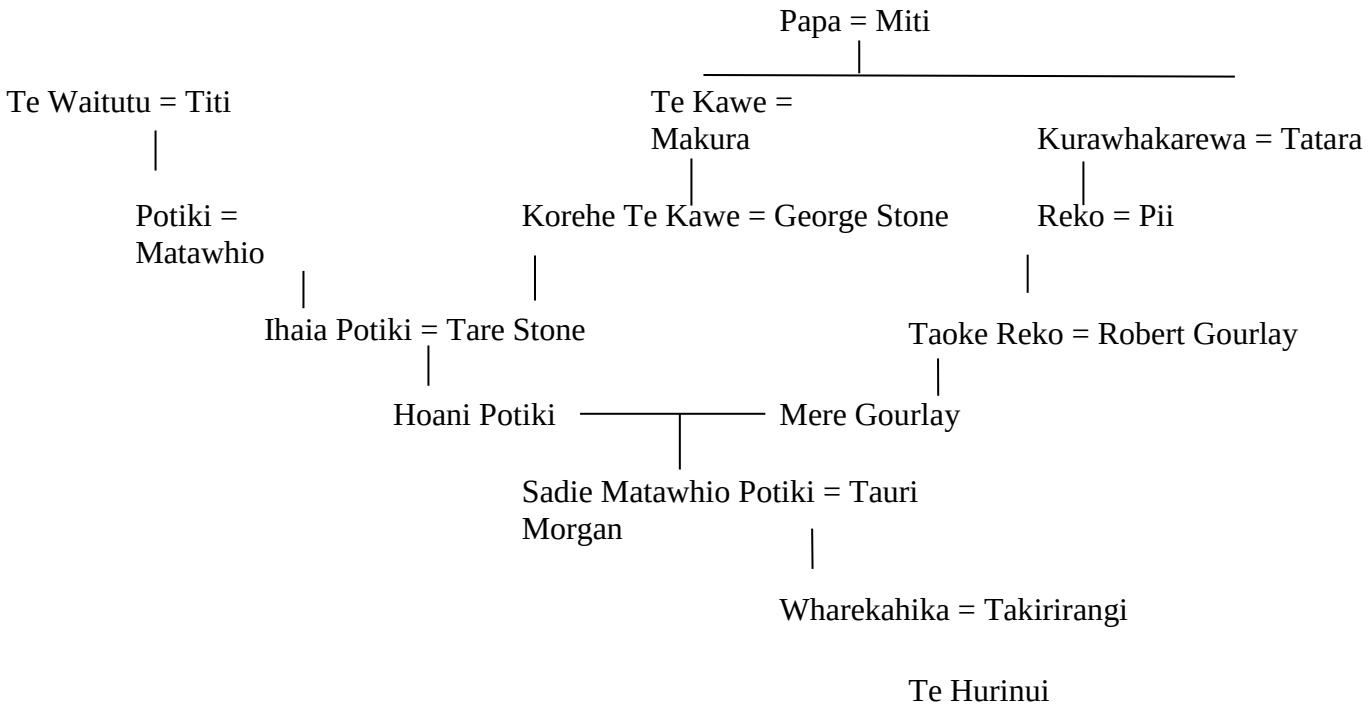
[108] Traditional homeland of the Māori people
[109] The Land of the Long White Cloud/ New Zealand
[110] As above
[111] Spirituality
[112] Spiritual power
[113] Supernatural powers
[114] Awe
[115] Power
[116] Passion

Earlier in this recitation of my whakapapa[117] I said that this is one of my identities. Those who are familiar with whakapapa[118] will be aware that people can have multiple whakapapa[119] lines. My strongest links are to my Tūhourangi/ Ngāti Wāhiao[120] and Ngāti Pikiao[121] whakapapa lines as these are the iwi[122] that I spent most of childhood growing within. However, some of my brothers and sisters spent much of their time with our Ngāti Rangiwewehi[123] and Waitaha[124] whānau[125] and have a stronger connection to those whakapapa[126] lines. We are also fortunate enough to whakapapa[127] to Ngāi Tahu[128] and that whakapapa[129] which descends from my paternal grandmother, Sadie Matawhio Pōtiki is presented below in traditional form as Figure 3.

Tahu Pōtiki	*Tahu Pōtiki*
Māraka, Māraka	*Arise, arise*
Tahu Pōtiki	*Tahu Pōtiki*
Māraka, māraka	*Arise, arise*
Tēnei te ruru te koukou nei	*This is the morepork that hoots*
Kīhai māwhitiwhiti	*Whose head does not toss about*
Kīhai mārakaraka	*Nor bob up and down*
Te ūpoko nui o te ruru terekou	
He pō, he pō	*It is night, it is night*
He ao	*The sun rises*
Ka awatea!	*Dawn breaks*

[117] Genealogy
[118] Genealogy
[119] Genealogical
[120] A tribe belonging to the Te Arawa confederation
[121] A tribe belonging to the Te Arawa confederation
[122] Tribe
[123] A tribe belonging to the Te Arawa confederation
[124] A tribe belonging to the Te Arawa confederation
[125] Family
[126] Genealogy
[127] Genealogical links
[128] A tribe in the South Island of New Zealand
[129] Genealogy

Figure 3
Ngāi Tahu Whakapapa



1.5 Te Pihinga: Growing Up

Tangata ākona ki te kāinga, tūngia ki te marae, tau ana.

The person who is taught well at home can stand with dignity on the marae.

I was fortunate to have grown up in our village of Te Whakarewarewatanga o te opetauā a Wāhiao[130] or Whakarewarewa or more commonly known as Whaka, in the heart of the geothermal activity zone of Te Rotoruanui a Kahumatamomoe or Rotorua[131]. I am the sixth child of twelve. When I was born my parents had three older tamariki[132] at school … and two pre-schoolers. From all accounts my mother was ill, we had just moved to a new house and things were quite hectic. Our eldest sister helped to raise my older siblings.

I was named Richard Renata Clarke. I was named Renata after the younger brother of our koroua.[133] My aunty, mother's older sister offered to whāngai[134] (literally means to feed or temporarily foster) to ease the burden. My parents agreed that this would be an excellent temporary solution and agreed. The temporary solution became permanent when I was legally

[130] A village in Rotorua
[131] The full name for the township more commonly known as Rotorua
[132] Children
[133] Grandfather
[134] Foster or raise

adopted by my Aunty and Uncle who then became Mum and Dad. They changed my name to Bryan Te Hurinui Nikora. I was named Bryan after my whāngai[135] father. I have some very unhappy memories of him which damaged my wairua[136]. When I was old enough to do so, I chose to change my name to Te Hurinui Renata Karaka-Clarke retaining the names from which to strengthen my own wairua. While I do still answer to the name Bryan I do so with reluctance.

I was named Te Hurinui after one of our infamous ancestors. In the early 1800's an opetauā[137] (war party) from our iwi went into battle against Ngāi Tūhoe[138]. The battle was called Puke-kaikahu[139]. There were some very famous chiefs in this war party Te Hurinui being one of them. Unfortunately the war party was decimated by Ngāi Tūhoe[140] and many of the high ranking rangatira[141] (chiefs) including Te Hurinui were killed. Te Hurinui was also beheaded. Te Hurinui's wife Hine-i-Turama, a high ranking rangatira[142] (chieftaness) herself was distraught at the loss of her husband. It is reported that she raised a war party of more than one thousand men to seek retribution for the loss of Te Hurinui and the other rangatira[143].

The war party advanced into the Urewera[144] region, the stronghold of Ngāi Tūhoe[145]. They were met by the rangatira[146] of Ngāi Tūhoe[147] and a parley took place. Hine-i-Turama composed an apakura[148] (song of lament) asking Ngāi Tūhoe[149] for the return of her husband's body so that the appropriate rituals could be conducted and he could be laid to rest. Ngāi Tūhoe[150] acceded to her request and Te Hurinui's torso was placed in a sitting position draped in a cloak. His head was then placed on top of his body. After the appropriate rituals he was then returned to Hine-i-Turama, peace was established and the war party returned to Rotorua

My biological mother was apparently not very happy that I had been adopted and it is still not clear to me today as to how it occurred. Nevertheless, I always knew I had been adopted and I only lived a couple of houses away from my brothers and sisters. Even though there was some bad feeling between both my sets of parents I spent a lot of time playing and growing up with my siblings. Living in the village was a great experience. My childhood was shrouded in tikanga[151] Māori and underpinned by the values of manaakitanga[152] (care), whanaungatanga[153] (community) and aroha[154] (love). The wairua[155] was always welcoming.

---

[135] Foster
[136] Spirit
[137] War party
[138] A tribe from the Urewera region of the North Island
[139] The name of a battle
[140] A tribe from the Urewera region of thwe North Island
[141] Chief
[142] Chieftaness
[143] Chief
[144] An area in the Central North Island
[145] A tribe from the Urewera region of the North Island
[146] Chiefs
[147] A tribe from the Urewera
[148] Song of lament
[149] A tribe from the Urewera region of the North Island
[150] A tribe from the Urewera region of the North Island
[151] Rituals
[152] An ethic of care
[153] A sense of community
[154] Love
[155] Atmosphere

We spent much of our time swimming in the Puarenga[156] River trying to separate tourists from their money by jumping off the bridge for fifty cents, or encouraging them to throw their loose change into the river where we would search for it. We also learned a lot about or iwi Tūhourangi/ Ngāti Wāhiao[157]. We would attend tangihanga[158] (funerals), hui[159], learn waiata[160], sleep and eat at the marae[161], bathe in the hot pools and listen to our koroua[162] kōrero[163] about our marae[164].

Our koroua[165], my mum's dad Matina Hemana Makiha was the rangatira[166] of our marae[167]. He was blind in one eye, hard of hearing and needed assistance to walk but he always knew who was in his company. He possessed a mind as sharp as a tack. Although he was ill and bed ridden for much of my memory he would always get himself out of bed, dress in his best suit and tie to represent our iwi[168] with mana[169] (dignity) whenever necessary. He was knowledgeable in all aspects of Te Arawa, Tūhourangi and Ngāti Wāhiaotanga[170]. He was a great orator, articulate in both English and te reo Māori[171]. He was scrupulous in his observance of tikanga[172] as he had grown up in the old world with the old people. For example, he would never discuss whakapapa[173] or mate[174] in the kitchen or in the vicinity of food. Whenever he had visitors who were seeking his insights on things Māori they would sit with him in his bedroom. He would make them remove their shoes and empty their pockets to ensure tapu[175] was maintained. Our koroua[176] passed in 1971. It was a very sad day not only for our whānau[177] but also for our iwi[178] and hapū[179] as we lost one of our primary repositories of mātauranga Māori[180]. In hindsight our koroua[181] had a profound effect on me, much more than I had initially thought. One of those being the existence of wairua[182].

There were some significant wairua[183] related events which occurred during my childhood and have remained with me ever since. While I was still a very young child one of

[156] The name of our local river
[157] A tribe of the Te Arawa confederation of tribes
[158] Funeral
[159] Meetings
[160] Songs
[161] Tribal gathering and meeting area
[162] Grandfather
[163] Talk
[164] Tribal gathering and meeting area
[165] Grandfather
[166] Chief
[167] Tribal gathering and meeting area
[168] Tribe
[169] Dignity/ integrity
[170] Tribal lore
[171] The Māori language
[172] Protocols
[173] Genealogy
[174] Death
[175] State of sacredness
[176] Grandfather
[177] Family
[178] Tribe
[179] Sub tribe
[180] Māori knowledge
[181] Grandfather
[182] Spiritually
[183] Spiritual

my older sisters received visits from kuia[184] and koroua[185] who had long since passed. Alongside those extra sensory visits we also owned a pair of German Shepherd dogs who apart from possessing all of the normal attributes expected of their breed, they were also gifted with extra sensory perceptiveness. As much as they were given to barking they would not normally howl. However, on occasions and generally at night they would howl. Without a doubt, early the following morning the phone would ring telling of the death of a family member. Those events while not menacing in anyway were somewhat disconcerting for a youngster. Those experiences also taught me that wairua[186] existed and needed to be respected. Unbeknown to me at the time those experiences would also place me in a strong position for one particular event and experience which occurred on the 28th November 1979, the loss of Air New Zealand flight TE901 which crashed into Mount Erebus, Antarctica. I expand on my role in this event later in this chapter.

1.6 Te Māhuri: My Educational Journey

Ko te manu e kai ana i te miro nōna te ngahere. Ko te manu e kai ana i te mātauranga nōna te ao.

The bird who partakes of the miro berry owns the forest. The bird who partakes in education, owns the world.

Tēnei au, tēnei au, ko te hōkai nei o taku tapuwae,

Ko te hōkai-nuku, ko te hōkai-rangi, ko te hōkai a tō tupuna a Tāne Nui ā Rangi

I pikitia ai ngā rangi-tū-hāhā, ki Tihi-o-Manono,

I rokohina atu rā ko Io te-matua-kore anake

I riro iho ai ngā Kete o te Wānanga:

Ko te Kete Tuauri

Ko te Kete Tuatea

Ko te Kete Aronui,

Ka tiritiria ka poupoua ki Papatūānuku

Ka puta te ira tangata ki te whaiao, ki te ao mārama

[184] Elderly female
[185] Elderly male
[186] Spirits

Tīhei mauri ora.

This is the journey of sacred footsteps

Journeyed about the earth

Journeyed about the heavens

The journey of your ancestor Tāne Nui ā Rangi

Who ascended into the heavens to Te Tihi o Manono

Where he found Io the parentless

From there he retrieved the baskets of knowledge

Te Kete Tuauri

Te Kete Tuatea

Te Kete Aronui

They were distributed and implanted about the earth

From which came human life

Growing from dim light to full light

Behold it is the breath of life!

Both my mothers prioritised education. They would both say, "Boy, get educated and the world will be your oyster." During most of my schooling years my biological mother did not have much influence on my schooling. My biological mother ran the kindergarten at our local primary school but I did not attend it. My whāngai[187] mum instead sent me to a Pākehā[188] (European New Zealanders) kindergarten. I did not know the difference or that indeed there was a difference at the time. My whāngai[189] mother wanted my education to be balanced between learning and being exposed to things both Māori and things non-Maori. Attaining a good command of the English language and religious education were two of her priorities for me.

Both my mothers were strongly religious people. My biological mother was a staunch Catholic and my whāngai[190] mum was a staunch Anglican. While having siblings of differing

[187] Nurturing or adoptive
[188] European New Zealanders
[189] Adoptive
[190] Adoptive

religious conviction may have been a problem in most other communities globally, it did not seem to be too much of an issue in our village. There was a small Catholic church at the top end of our village and a small Anglican church at the bottom. Mass and Holy Communion services were celebrated in each of the churches every alternate weekend. Therefore, it was not uncommon for Catholics to attend an Anglican Communion service or for Anglicans to attend Mass in the Catholic Church. The village Catholic priests were Fathers McKenna from Scotland and Timmerman from the Netherlands. They conducted Mass and dispensed of their other duties such as tangihanga[191] services in te reo Māori. The whole village was very fond of our ministers and they were held in high regard amongst the villagers. Some Sundays we would attend the Communion service at the elegant St Faiths Church in Ohinemutu where I served as an altar boy. I was also a member of the church choir. Canon Te Hau was the resident minister who conducted Holy Communion in both Māori and English. My religious education was supplemented by the occasional trip to Sunday School at Holdens Bay with Mr and Mrs. Nacey and was to hold me in good stead later in my educational journey.

1.5.1 Kia Ū ki te Pai: Hold Fast to That Which Is Good

When I reached the age of five I went off to our local primary school then known as Whakarewarewa Primary School. The Whakarewarewa School website (2017) states that the school was established in 1902 under the 1867 Native Schools Act and was originally known as Whakarewarewa Native School. According to News Libraries and Services (2017) the 1867 Native schools Act was a part of the then government's policy to assimilate Māori into European society by creating a system of secular village primary schools. The schools were controlled by the Department of Native Affairs. Some of the conditions of establishing a Native School required communities to request a school for their tamariki, form a committee and supply land for the school. Prior to 1871 the community also had to pay for half of the building costs and a quarter of the teachers' salaries. According to Whakarewarewa School (2017) the original Whakarewarewa Native School was built on what was then Crown owned land. However, due to role growth a new school was built and opened on 22 April 1941 at its present site at 63 Sala Street, Whakarewarewa. This is the school that I attended.

I enjoyed my primary school years immensely. There is something unique about growing up in a tight knit community with siblings and cousins for friends and companions. Almost everyone at our school was related to each other somehow through whakapapa. I would estimate that while I was at this school 90 percent of the ākonga[192] (students) were of Māori descent. The other 10 percent was comprised of Pākehā and Pasifika tamariki[193]. The Pasifika tamariki[194] had recently moved into the area and from memory were the first group of migrants from Tokelau into our community. The Pākehā tamariki[195] also lived in our local community. There was a strong sense of community in our village. There is a proverb that is commonly used which states that it takes a village to raise a child which is an English expression for whanaungatanga[196]. We lived in one such environment.

[191] Funeral
[192] Students
[193] Children
[194] Children
[195] Children
[196] Relationships/ sense of community

As an example, anyone who was elderly was called kuia[197] or koro[198]. All other adults were either aunty or uncle the implication being that we were all one extended whānau[199]. This was a time that if you misbehaved somewhere within the village you could expect to be reprimanded. Shortly thereafter a phone call would be made to your parents who would reprimand you again once you arrived home. Reprimands including physical chastisement were always dispensed with aroha[200] and manaakitanga[201]. Similarly, if you did something good you would be complimented and likewise a phone call home would follow. You would then receive a compliment upon your arrival home. The same philosophy applied at school. Misbehaviour at school was not tolerated and corporal punishment was extracted. Upon arrival at home you could expect no mercy and no mercy was given. However, life in our village was most agreeable. I did quite well academically due to the patience and aroha[202] of teachers such as Mr. Ihaka, Mr Anaru, Mrs Daly and Mrs Honeycomb to name but a few of the legends who taught me. I showed enough academic potential to be awarded a scholarship to attend a boarding school for my intermediate years. A mystique, or wairua[203], pervaded their teaching style and instilled in students a motivation to learn.

1.5.2 Per Aspera ad Astrum: Through Adversity to the Stars

I started at Southwell Preparatory School for Boys in Hamilton as a boarder in Form 1. Southwell School was founded in 1911 and was in my opinion England transplanted in Aotearoa/ New Zealand. Anglican beliefs, values and traditions underpinned theschools philosophy where we attended chapel service every morning and partook in Holy Communion every Sunday. Once I recovered from the initial and expected home sickness I immersed myself in this unfamiliar Pākehā[204] culture joining the choir, becoming an altar boy and revelling in all of the opportunities academic, social and sporting that the school offered and made some great friends. Most of them came from very wealthy families. Although I did experience my first taste of racism at Southwell, I grew immensely fond of the school.

I excelled academically which in hindsight was probably my way of responding to the racist experience. Ākonga[205] were placed in one of three streamed classes based on their academic performance in previous years. Some of the boys had been ākonga[206] at Southwell since Primer 1 (Year One) while others like myself joined in Form 1(Year Seven). I found myself in the middle stream class. I worked hard and at the end of year prize-giving was the recipient of the English prize in Form 1. Consequently, I was moved into the top stream the following year. I was also appointed Head Choir boy for the first part of the year, a position I reluctantly relinquished as the extra responsibilities began to affect my academic performance. I also played one of the main parts in the school production Noahs Ark so it was a very busy year. There were two teachers who were influential during my time at Southwell and whom I remember fondly. The first is Mr. Dunn who was my form and English teacher. He was also my softball coach and was instrumental in my success in Form 1. The other was the music

[197] Grandmother
[198] Grandfather
[199] Family
[200] Love
[201] Sense of care
[202] Empathy
[203] Presence
[204] European
[205] Students
[206] Students

teacher Mrs. Cummings who outwardly was mistaken as an old battle axe, a person who is jaded and uncompromising, but who I thought was a wonderful teacher who was passionate about her music and ākonga[207]. She possessed qualities associated with the concept of wairua[208] and was an integral part of my development musically. The end of my time at Southwell came all too soon for me.

Constanter in Caelum: Steadfastly Towards the Heavens

At the end of my Form 2 year all of my friends went off to St Pauls Collegiate and I hoped to join them. However my parents thought I was becoming "too Pākehā[209]" and needed to reconnect with my taha Māori[210] (Māori language, values, beliefs and culture). Hence I was sent to Tipene (affectionate abbreviation for St Stephens) Māori Boys College in Auckland. It was a return to reality. My first impressions were scary. As I walked up the driveway on my first day I saw a group of bearded "men" standing at the entranceway. These "men" I later discovered were the seniors, the prefects of the school. Tipene at the time had one of the best first XV[211] teams in the country. Many of the seniors/ prefects were second year 6th and 7th formers, they were for all intents and purposes men. There was an underlying bullying culture inherent in the school that was considered a tradition of the school. However, smart junior ākonga[212] could easily avoid being bullied if you kept your head down and complied with the instructions of the senior ākonga[213]. I kept my head down. I enjoyed the academic and sporting opportunities Tipene offered although the boarding facilities were someway sub par of those at Southwell. There were some very good teachers at Tipene and I remember with fondness Mr Ihaka. Mr Ihaka was in the mould of many Māori kaumātua[214], firm but fair. An air of wairua[215] pervaded Mr. Ihaka's presence. Through Mr Ihaka's tutelage and passion I gained an appreciation for the sciences. My return to my roots also revitalised my knowledge of te reo and tikanga[216] Māori. However, I left Tipene prematurely and returned home to Rotorua Boys High School.

1.5.3 Ad Astra Per Aspera: Whāia te Iti Kahurangi: To the Stars through Hard Work.

Returning to Rotorua was refreshing after having been away for many years. It was an opportunity to catch up with my cousins and relations from the village and establish some new connections. My passion for things Māori had been reignited while at Tipene and I joined the te reo Māori[217] class being taught by Mr. Gardiner and the kapahaka[218](Māori performing arts). It was great to be back home. Our kapahaka[219] performed at a number of competitions at

[207] Students
[208] Presence
[209] Europeanised
[210] Māori culture
[211] Ist XV: The top rugby team in a school.
[212] Students
[213] Students
[214] Elders
[215] Presence
[216] Māori language and cultural practice
[217] Māori language class
[218] Māori performing arts
[219] Māori performing arts group

Tūrangawaewae Marae[220] in Ngaruawahia[221] and at the Turangi[222] Community Centre. These competitions were the forerunners to current National Secondary School Kapahaka competitions. We won the competition in Turangi[223] but I do not recall how we fared at Tūrangawaewae[224].

Memories of Tūrangawaewae[225] are that it was a scary and intimidating setting. The whakairo[226] (carvings) were different to those that were familiar to me. I did not know at that time that Waikato[227] carvers used a serpentine style of carving which were representative of the taniwhā[228] (water spirit/ monster) which is inherent in Tainui[229] oral traditions. For me there was also a different wairua[230] to that with which I was accustomed and comfortable. However trusting our tutors and kaumātua[231] allowed my anxiety to be allayed. Upon reflection this highlights for me that although I had been surrounded by Māoritanga[232] and probably more correctly Te Arawatanga[233] (tikanga, practices and protocols specific to Te Arawa) for most of my life I was very complacent with the knowledge and taonga[234] that I had access to. That complacency led to disinterest as I progressed through my secondary school years.

In the 5th Form I obtained School Certificate[235] with an A+ in te reo Māori, an A in English and an A in Science. I just missed out on passing Maths and Geography however, I did well enough to continue on to 6th Form. Regardless of having tasted success, at this point I had decided that I had had enough of school and joined the New Zealand Army as one of the chosen few, a Regular Force Cadet.

1.7 Te Kōhure: Adulthood

He ao te rangi ka uhia, ā mā te huruhuru te manu ka rere

The sky is clothed by the sky; feathers enable a bird to fly

Whakatau mai rā te mauri o Tū
Whakatau mai rā te mauri o Tū

Te mauri o Io

[220] The name of a traditional Māori meeting or gathering place
[221] A small town in the Waikato region, just north of Hamilton
[222] A small town in the central North Island
[223] As above in 223
[224] As above in 220
[225] As above in 220
[226] Carvings
[227] A region centralised in the Hamilton area which extends further north to the vicinity of South Auckland and south to Tokoroa. It generally includes Kāwhia in the west and Matamata to the east.
[228] Water spirit
[229] A traditional migratory waka
[230] Feeling
[231] Elders
[232] Māori culture
[233] Cultural practices specific to Te Arawa
[234] Treasures
[235] National examinations in New Zealand at that time

Te mauri o Rangi

Te mauri o Papa

Te ao tapu e

Whakatau mai rā te mauri o Tū

Whakatau mai rā te mauri o Tū

O Tū te Winiwini

O Tū te Wanawana

O Tū te Whakaihi

O Tū te Whakaaha

Haumi e, hui e

Tāiki e

May I be imbued with the courage and strength of Tūmātauenga[236]

May I be instilled with the courage and strength of Tūmātauenga

The essence of Io

The essence of Rangi

The essence of Papa

The world of sacredness

May I be imbued with the courage and strength of Tūmātauenga

May I be instilled with the courage and strength of Tūmātauenga

Of Tūmātauenga the dreaded

[236] Tūmātauenga: The guardian of war

Of Tūmātauenga the fearsome

Of Tūmātauenga who has been dedicated to battle

Of Tūmātauenga who lays all before him

Let us be united in purpose

We agree

1.7.1 Fortes Fortuna Juvat[237]/ Nil Sine Labore[238]

I attended an ANZAC service commemorating 100 years since the landings at Gallipoli on our marae[239] Te Pākira at Whakarewarewa[240]. During the pōwhiri[241] the kaumātua[242] asked why it was that our young men left their homes to serve overseas. Popular propaganda would have you believe that it was God, King and Country. However, he said, those were not the reasons why so many of our young men chose to enlist. The reason was the attraction of an overseas adventure and an opportunity to see the world. Those were the very same reasons that led me to enlist in the Army. There were other reasons. I also saw an opportunity to learn new skills and knowledge while being fed, clothed, accommodated and paid. I fully intended to serve a lifetime career of 20 years as a professional soldier. I revelled in the whanaungatanga[243] the Army offered.

My time as a professional soldier was served during a time of peace that is for the most part the New Zealand Army was not directly deployed on active service. There were of course overseas postings to Singapore, Antarctica, the Pacific Islands and contributions to United Nations peacekeeping deployments such as Sinai but generally, we were a peace time force. There was no shortage of domestic roles for us to occupy our time. During my service I was involved in the eviction of protestors from Takaparawhau[244] (Bastion Point), the repatriation of victims' remains from New Zealand's worst air disaster the loss of TE901 and 257 people from a flight to Antarctica, the 1981 Springbok tour of New Zealand and numerous natural disasters around the country. These three events, upon reflection, were quite significant in the development of my own wairuatanga.

In January 1977 a group of protestors occupied Takaparawhau[245]. In May 1978, the unit I was posted to was tasked to assist the police to evict the protestors from Takaparawhau[246]. Our job was to provide transport for the numerous police officers sent to carry out the eviction. As far as I was concerned I was doing my job, no more, no less. Upon arrival at Takaparawhau we were greeted by groups of flag waving, waiata singing, staunchly committed protestors who

[237] Fortune favours the brave was the motto of the Regualr force Cadets
[238] Nothing without labour was the motto of the Royal New Zealand Army Service Corps/ Royal New Zealand Corps of Transport
[239] Traditional meeting or gathering place
[240] A village in Rotorua
[241] Ceremony of welcome
[242] Elder
[243] Camaraderie
[244] A place in the city of Auckland
[245] Bastion Point
[246] As above 243.

although conducting peaceful yet apparenty unlawful protests, refused to leave the land which they had occupied, preferring instead to be arrested. Many of the protestors challenged my Māoriness, shouting obscenities and calling us kūpapa[247] and "Uncle Tom". I was shocked mainly due to my lack of political awareness. Those verbal assaults took their toll on my wairua[248] and although I did recover it took some time to do so.

The loss of Air New Zealand Flight TE901 was a significant event during my time of service in the New Zealand Army. Just prior to the demise of TE901 and its 257 passengers and crew my own family suffered a tragedy. On the 9th of November 1979 my tuakana[249] (older brother) Thomas Delisle Te Whareiro Clarke also known as Tommy Clarke was killed in a vehicle accident in Palmerston North. He was a back seat passenger in a car that crashed and rolled. While still grieving for the loss of my brother I was one of many soldiers tasked to carry out Operation Overdue, the repatriation of the remains of the victims of Air New Zealand flight TE901 from Antarctica to New Zealand.

I was a member of an Auckland based unit which uplifted the victims remains from Whenuapai[250] Airforce base and transported them to the Auckland University Medical facilities. We handled the victims' remains as carefully and respectfully as we could but due to the number, the condition of the victims' bodies and to expedite the task quickly and efficiently some may not have been accorded the respect they deserved. Once we delivered the remains to the Auckland University Medical facility, the staff were overwhelmed. There were an insufficient number of medical staff available at that time. Consequently, some of us were volunteered to work in the mortuary to assist the medical staff. The mortuary staff have my respect.

That night we returned to our camp and cleaned out our vehicles. None of us really spoke about the experience and used humour to mask our true feelings. However, that night I was awoken by the crackle of forked lightning cutting across the night sky. I was covered in sweat and my thoughts returned to those nights during my childhood when the dogs would howl. I was living in an individual room of the single men's barracks. I immediately leapt out of bed, grabbed my sleeping bag and went and slept on the floor of my friends' room. My rationale was that he was Pākehā and didn't believe in ghosts so I would be safe. I awoke the next morning and went back to my own room. Nothing was ever mentioned of that experience again. We returned to the task of repatriating the victims' remains yet again when the second flight returned from Antarctica. That flight was more disturbing than the first and indelible memories remain.

Upon reflection it was quite a distressing experience mentally, physically and spritually. As far as I recall we were never offered counselling or an opportunity to talk about the experience. It was all a part of the job and life continued as normal. Once again my wairua[251] hit a low point but I eventually recovered from that in the knowledge that I had helped bring closure for the grieving families.

[247] Traitor
[248] Spirit/ emotions
[249] Older brother
[250] A northern suburb of Auckland
[251] Spirit/ emotions

In 1981 Aotearoa/ New Zealand was ripped apart by the Springbok[252] tour. Rugby, arguably the most popular sport in Aotearoa/ New Zealand divided the country. There was a large proportion of New Zealanders who supported the tour and a growing minority who did not. Those who did not support the tour protested against South Africa's then discriminatory policy on apartheid. These types, size and scale of protest had not been seen in Aotearoa/ New Zealand before. My unit was tasked to assist the police at the final All Black/ Springbok test of that tour which was held at Eden Park in Auckland. We erected barbed wired obstacles around the ground to prevent protestors from accessing the field of play. We also placed shipping containers around the surrounding streets to restrict access to the rugby grounds. The ensuing violence that occurred was unprecedented so much as that I began to question my role in supporting the tour and whether what I was doing was right. My wairua once again became unsettled. Upon reflection I believe those impositions on my wairua were due to my political naivety. However, I do suspect that had I been more politically astute, my ability to carry out my tasks as a soldier may have been seriously compromised. Soldiering did however, also provided me with opportunities to experience many adventures that I would never have had as a civilian and those experiences helped to revitalise my wairua. Being a member of the Army was like belonging to a large family that enjoyed participating in many extreme outdoor adventures together. Those adventures created an enduring wairua founded on trust and whanaungatanga.

I thoroughly enjoyed the adrenalin rush of activities such as parachuting, abseiling, shooting different types of weapons, flying at low altitude in both fixed wing and rotary wing aircraft and blowing things up. It was a boyhood dream. Yet, once the adrenalin seeking adventurous spirit in me had been satisfied there was not much else the Army was able to offer or perhaps I just did not seize on the opportunities which presented themselves. Whatever the reason I became bored with Army life and although I was not an unscrupulous soldier I knew I was not doing my career any favours, so after 12 years' service resigned from the Regular Force and joined the Territorial Force. I then became a civilian who would have to complete 20 days service a year. After four years, I knew I had had enough and resigned from the Territorial Force. I had enjoyed Army life and appreciate the skills and experience it had equipped me with which would eventually lead me into education.

Ka hikitia! Ka hikitia!
Hiki, hikitia!
Whakarewa ki runga rawa
Herea kia kore e hoki whakamuri mai
Poua atu Te Pūmanawa Māori
He Mana Tikanga
Me Te Uri o Māia
Poipoia ngā mokopuna
Ngā rangatira mo āpōpō
Ka tihei! Tihei mauriora!
Ka hikitia! Ka hikitia!

[252] South African rugby team

Ka hikitia! Ka hikitia!

Encourage and support!

And raise it to its highest level!

Ensure that high achievement is maintained

Hold fast to our Māori potential

Our cultural advantage

And our inherent capability

Nurture our young generation

The leaders of the future

Behold, we move onwards and upwards! (Ministry of Education, 2012, p. 1).

I worked in a number of jobs before moving into education mostly related to the transport industry. During this time I had also married and had two awesome tamariki[253] who complemented their older brother. This was during the early years of acknowledgements of Treaty of Waitangi breaches and the move towards compensating iwi for those breaches found to be legitimate in the eyes of the law. There was considerable backlash from "Middle New Zealand" who resented having to recompense Māori for historic breaches of the Treaty. I was self-employed and my job brought me into contact with a wide spectrum of the public. I was often queried about the Treaty of Waitangi and my view of the massive sums of compensation being paid to iwi. I did not have a view as I knew nothing about treaty breaches or any related matters. I was as ignorant as they were so I decided I needed to learn about it. Secondly my mothers' lessons about the benefits of education were clearly entrenched in me so much that I wanted to be a role model for my tamariki. I decided to go to university to show them that they can be anything they want to be and to make the most of the opportunities that exist out there and that being Māori did not have to be an obstacle to making their dreams a reality.

I enrolled in a law degree at the University of Canterbury. I had been out of formal education for about 20 years, a very long time. I was given really sound advice that as I had been out of formal education for so long that I should do some courses to prepare for university study. I enrolled at Hagley Community College and in a study preparation course at the university. The foundation studies were excellent preparation and the following year I enrolled in a law degree at the University of Canterbury.

I studied Law in my first year alongside te reo Māori, Antarctic, Computer and American Studies. I struggled with Computer Studies but did enough to pass. Antarctic and American Studies were interesting and gave me a broader worldview but did not really fuel my passion. I found Law stimulating and revelled in the challenge the subject provided however the environment was very sterile or lacking in wairua even given the best efforts of the Māori

[253] Children

support whānau. Unexpectedly it was the te reo Māori classes which really stimulated my interest. I continued with Law and Māori for a second year and then changed to an Arts degree in te reo Māori.

Studying in The Māori Department was like travelling back in time to my childhood. Learning te reo Māori was not only an academic exercise but it embraced and practised all of the values I had grown up with. The wairua[254] in the Māori Department was welcoming and inclusive. I felt at home there and my passion for te reo[255] was nurtured, fostered and supported by both the staff and fellow ākonga[256]. We had a strong core group of whānau[257] and friends which enhanced the academic experience. Most of us were also part of the University kapahaka[258] and this enabled us to introduce and familiarise our tamariki[259] with the university environment, whanaungatanga[260] in practice. It was also an opportunity to socialise, share burdens when times were tough and celebrate every achievement no matter how small. The whānau[261] support was certainly one of the main reasons that we all graduated successfully at the end of our three years of study.

Having graduated with a Bachelor of Arts Degree in Māori I wasn't quite sure what the next step was. I had not considered teaching as a pathway and virtually fell into the profession. I applied for and won a TeachNZ scholarship and the following year enrolled in a one-year Graduate Diploma of Teaching and Learning at the Christchurch College of Education. Even though I had enrolled in this programme I was still not convinced that teaching was a profession I wished to pursue. By the end of the year I knew that teaching was the vocation for me. I have been an educator ever since and have thoroughly enjoyed the experience. In my teaching career I have tried to demonstrate and uphold the values and wairua[262] of manaakitanga[263], whanaungatanga[264] and aroha[265] to establish an inclusive and welcoming learning environment. I have met some wonderful young people and watched them develop into successful adults in each of their chosen careers. I also met some young people who did not believe in themselves and have gone on to become successful in their own right by making positive contributions to their communities.

My three tamariki[266] now have tertiary qualifications and are working happily in their chosen professions therefore my reasons for entering academia have been fulfilled. One aspect of my learning journey has been fulfilled but alas it has not yet ended and shows no signs of ending, at least at this juncture. I am now fully immersed in academic life both teaching and researching. There are some who may think this statement an oxymoron. However, I realise now that I am a Māori who happens to be an academic. This foray into life as an academic and

[254] Collegiality
[255] The language
[256] Students
[257] Family
[258] Māori performing arts group
[259] Children
[260] Relationship building
[261] Family
[262] Spirit
[263] An ethic of care
[264] Relationships
[265] Love
[266] Children

researcher has shown me is that te reo[267] and tikanga[268] Māori, Māori beliefs, traditions and values have an important role to play in a contemporary Aotearoa/ New Zealand society. These things some of which may be intangible, are as relevant today as they were many millennia ago.

Recently I have witnessed wairua both religious and traditional working in tandem. My sister has been battling cancer for many years now and she has reached the stage where conventional treatments such as radiation and chemotherapy are no longer viable options for her. In effect, she was supposed to be in palliative care. However rather than surrender to the cancer she has been using traditional Māori rongoā treatments to aid in her healing. When I visited her last she had just completed her rongoā treatment which has been administered by our sister in law and eldest brother. One of the key features of the rongoā[269] treatment is that the patient must unequivocally believe in their ability to cure. My sister, as with many Māori people has very strong Catholic convictions yet she also has a strong faith in the traditions of our ancestors. Therefore, it came as no surprise to me that while she was undergoing the rongoā[270] and crystal treatment she stoically retained a set of rosary beads in her hand. Wairua[271] from a number of different sources being used in tandem, one does not have be exclusive of the other. This is a teaching passed down from our mother, he taonga tuku iho[272].

1.8 He Taonga Tuku Iho: Treasures from the Past

Toitū te reo, toitū te mana, toitū te whenua

Holdfast to our language, holdfast to our integrity, holdfast to our land

> Unuhia, unuhia
> Unuhia ki te uru tapu nui
> Kia wātea, kia māmā, te ngākau, te tinana, te wairua i te ara tangata
> Koia rā e Rongo, whakairia ake ki runga
> Kia tina! TINA! Hui e! TĀIKI E!
>
> *Draw on, draw on*
>
> *Draw on the supreme sacredness*
>
> *To clear, to free the heart, the body and the spirit of mankind*
>
> *Rongo suspended high above*
>
> *Draw together!*
>
> *Affirm!*

[267] The language
[268] Culture
[269] Traditional medicinal practices
[270] As above
[271] Spiritual influences
[272] Treasures passed down

Ehara i te mea is a waiata that according to NZ Folk Song (2012) was composed by Eru Timoko Ihaka which is sung widely throughout Aotearoa. Its lyrics are as follows, "Ehara i te mea nō ināianei te aroha. Nō ngā tūpuna tuku iho, tuku iho." The lyrics translate as Love is not a contemporary, new or recent construct but has been passed down through the generations and aeons of time by our ancestors. However, the lyrics of this waiata may be applied to all aspects of Māori culture. As demonstrated in some of the previous sections of this chapter it can be suggested that whanaungatanga[273], manaakitanga[274], kaitiakitanga[275], ihi[276], wehi[277], tapu[278], noa[279] and wairua[280], just to name but a few Māori values, traditions and beliefs too just like aroha has been passed down through the aeons of time from generation to generation and continue to be practiced.

During my short lifetime, I have witnessed a change in the mana, status and position of te reo[281] Māori. As a child te reo Māori had been reduced to use in three domains of New Zealand society, on the marae, at church and in the home. Te reo Māori was mainly viewed as a language used for formal occasions such as pōwhiri and tangihanga[282] rather than as a language of communication. The notion that te reo Māori had no use in a modern New Zealand society as English and Japanese were the languages of social and economic progression was widely supported by both Māori and non-Maori at the time. New Zealand was hailed as the epitome of racial equality and harmony. In reality we were far from that.

Fortunately for me, I went to a school which had been founded on Māori traditions and values therefore te reo[283] and tikanga[284] were a daily practice. I also had parents and grandparents who spoke te reo. Due to the radical actions of protest groups such as Ngā Tamatoa a shift began in the way te reo[285] was viewed and during my high school years te reo Māori became an optional subject. The Treaty of Waitangi was now becoming a central and important issue and movement in a modern New Zealand society. The land march led by Dame Whina Cooper and the establishment of the Waitangi Tribunal continued the momentum highlighting the importance of te reo Māori. In 1982 the first kōhanga reo[286] (language nest) was established in an effort to revitalise te reo Māori[287] me ōna tikanga[288]. The 1987 decision by the New Zealand Court of Appeal in the "Lands case" found that the Crown had a responsibility to uphold the principles of the Treaty of Waitangi. Protection of te reo Māori

[273] Relationships
[274] An ethic of care
[275] Sustainability
[276] Essential force
[277] Awe
[278] Sacredness
[279] Profane
[280] Spiritual
[281] Language
[282] Funerals
[283] Language
[284] Cultural practice
[285] Language
[286] Māori language early childhood centre
[287] The Māori language
[288] And practices associated with the language

was a Crown responsibility. Te reo and tikanga[289] Māori have shifted in my lifetime from having no mana or status to one that now has mana[290] and status and legal protection.

My lifetime experiences have highlighted the importance of te reo Māori[291] for Māori and non-Māori alike. For those of Māori descent, te reo[292] provides a sense of pride, belonging and identity. For non-Māori learning te reo[293] provides an insight into and an understanding of Māori culture and society. The revitalisation of te reo Māori[294] is a priority for me and the means or mediums available to assist in its revitalisation need to be explored and exploited. Online media are the perfect vehicle for providing better accessibility opportunities to te reo Māori[295] for those living in isolated regions or are too busy to undertake tertiary study. Online media are also a good way to teach and learn about Māori values, traditions and beliefs.

These values, traditions and beliefs are no longer reduced to being only practiced on the marae[296] but have become integral components of everyday life in Aotearoa/ New Zealand. Many of these values are so infused in modern day Kiwi[297] society that non-Māori do not even realise that they are practicing some of those values. This could also be due to the fact that many of those values transcend race, religion and gender however the Māori influence on those values in society cannot be denied. For example karakia[298] is commonly implemented to whakanoa[299] (remove tapu) from areas which have experienced tragedy. The Pike River Mine disaster and the Christchurch Mosque shootings are two very recent examples of this. In these two examples the karakia were also used to allow the wairua[300] of the deceased to be released and travel to their final resting places. According to Māori traditions everyone and every living thing has a wairua[301].

Wairua[302] is an integral component of Te Whare Tapa Whā (1994). Te Whare Tapa Whā acknowledges that wairua[303] alongside the physical, psychological and social aspects of health is an important part of the holistic diagnosis and treatment of Māori patients. Wairua[304] permeates every aspect of life, this is a distinctive feature.

Wairua[305] is easily felt when in the company of or close proximity to another person or thing. Some call it aura, others presence, others ambience. However it may be termed in English generally speaking the further away from the person or thing you are the more difficult it is to

[289] Māori language and culture
[290] Status
[291] Māori language
[292] As above 284
[293] As above 284
[294] As above 284
[295] As above 284
[296] Traditional meeting and gathering place
[297] Kiwi: A term of endearment which embraces the best of New Zealand society regardless of ethnicity.
[298] Chants/ prayer
[299] Remove sacredness
[300] Spirits
[301] Spirit
[302] As above 293
[303] As above 293
[304] As above 293
[305] As above 293

feel their wairua[306]. The same overarching philosophy applies to the use of digital technology for teaching purposes.

Teaching has not only allowed me to develop wider more worldly perspectives and awareness but has also broadened my outlook and opinions about the education system in Aotearoa/ New Zealand and its impact on Māori. Secondly it has engendered an appreciation and interest in the benefits that digital technologies can provide ākonga[307] of te reo Māori[308]. While I do not claim to be an expert in the field of digital technology I have highly regular interactions with it so as to provide access to university programmes that would otherwise be out of reach of ākonga[309] who reside in remote or isolated areas or where the university does not have a physical presence. In my limited experience online programmes can be a way of bridging the physical distance gap however may still not alleviate the feeling of isolation.

Creating a sense of belonging and community to minimise the feeling of isolation for ākonga[310] in remote locations in online synchronous te reo Māori programmes has become my research passion. There has been extensive research already conducted around online communities of learning which has been conducted from a western perspective which has overlooked Indigenous perspectives. This research endeavours to examine the issue and develop strategies using a kaupapa Māori methodology[311] which will consider challenges ākonga[312] Māori in particular may face. Many of those challenges will be similar to those of non-Māori however it is expected that some of the challenges will be peculiar to ākonga Māori[313].

As a result, the following research questions emerged:

Main question: How can teachers and lecturers create more engaging online synchronous language classes for distance secondary and tertiary students of te reo Māori?

1. What are some of the challenges and benefits of embedding the concept of the Whare Tapa Whā into the fabric of an online teaching and learning environment?
2. How does the concept of wairuatanga and the other walls in Durie's(1994) whare model relate to teacher presence, cognitive presence and social presence in the Community of Inquiry model?
3. In what ways does wairuatanga interlink with the other walls of 'the house' in an online teaching and learning mode?
4. How does the concept of wairuatanga (spirituality) differ from the broader concept of ambience (e.g., mood, atmosphere) in an online teaching and learning environment?

[306] As above 293
[307] Students
[308] The Māori language
[309] As above 299
[310] As above 299
[311] Māori ways of conducting research
[312] Students
[313] Māori students

1.9 Kei Tua O Te Pae: An Overview of This Thesis

This research endeavours to better engage secondary and tertiary ākonga[314] who choose to study te reo Māori[315] using online environments such as the internet. Online teaching and learning programmes allow ākonga[316] who live in isolated areas or who have busy lives to study. Online teaching and learning of te reo Māori[317] is an important weapon in the arsenal of those who battle, fight and struggle to revitalise te reo Māori[318]. Maintaining student engagement in the online environments is an important aspect in that struggle. The following thesis endeavours to offer some suggestions as to how kaiako[319] may better engage their ākonga[320] in online environments. The final section of Chapter One outlines the layout of this thesis beginning with Chapter Two.

1.9.1 Chapter Two: The Literature Review.

The Literature Review is introduced with a historical contextualisation of this research by providing a synopsis of the decline of the use of te reo Māori[321] and the efforts made to revitalise the language. The synopsis is supported by quantitative research data obtained from the Statistics New Zealand website followed by brief explanations which aim to interpret that data. This helps to provide context for an introduction to the evolution of distance education from its inception in the 1800's to what it has developed into in a modern day context and the role technology has played in the accessibility to educational programmes. The remainder of the literature review is framed around Te Whare Tapa Whā. Te Whare Tapa Whā is a strategy which was designed by Durie (1994) to improve Māori health and well-being needs in an holistic way. It has also become an excellent way in which to discretely separate out each kaupapa and then weave the various literature together. The first discrete kaupapa is entitled Te Taha Hinengaro: Principles of second language acquisition.

1.9.1.1 Te Taha Hinengaro: Principles of second language acquisition

Te Taha Hinengaro: Principles of second language acquisition in the context of the Literature Review explores the evolution of L2 (second language) teaching and learning and its relationship to the teaching of te reo Māori[322]. It presents an historical account of the development of language teaching and learning methods and strategies beginning with the original and now less favoured Grammar Translation method through to the more contemporary and fashionable Inter-cultural Communicative Language Teaching method. This section also provides a discussion about the eleven principles of L2 acquisition developed by Ellis (2008) and how they apply to the teaching and learning of te reo Māori. The final section of this Te Taha Hinengaro finally examines how L2 acquisition pedagogies have been blended with modern digital technology for development and use in distance education and online

[314] As above 304
[315] Māori language
[316] As above 304
[317] As above 307
[318] As above 307
[319] Teachers
[320] As above 304
[321] The Māori language
[322] As above 313

learning. Te Taha Hinengaro is then followed by Te Taha Tinana: Technologies used in online L2 teaching and learning.

1.9.1.2 Te Taha Tinana: Teaching presence

Te Taha Tinana: Te Taha Tinana: Teaching presence refers to the way in which the kaiako[323] gives life to their synchronous online teaching and learning programme. It discusses ākonga[324] engagement and access to digital technological mediums. Te Taha Tinana also explains the blending of technology and pedagogy.

1.9.1.3 Te Taha Whānau: Social presence

Te Taha Whānau: Social presence in the context of this research reconnoitres the relationships that need to be considered when providing second language programmes using an online environment. This section begins with Durie's (1994) definition and how it applies to the model for Māori health. It then probes the meaning of the term whānau as defined in an educational context. Te Taha Whānau then investigates the online relationship experiences of Māori educational centres such as Kura Kaupapa Māori[325] and those of other Indigenous peoples, the challenges, the benefits and recommendations they have made. Te Taha Whānau is then followed by Te Taha Wairua: Connectedness/ Presence.

1.9.1.4 Te Taha Wairua: Connectedness/ Presence

Te Taha Wairua: Connectedness/ Presence for the purposes of this research relates to online connectedness, presence or sense of belonging. Once again this section begins with Durie's (1994) definition of Te Taha Wairua in regard to the model for Māori health. It then enquires as to how others have defined the term wairua[326] in different contexts finally looking at wairua[327] in an educational environment. The wairua[328] section is completed with a summary and then leads into the Methodology chapter of this research.

Chapter Three

1.9.2 Chapter Three discusses the Theoretical Frameworks used in this thesis which is underpinned by sociocultural imperatives.

1.9.2.1 Sociocultural theoretical framework

This section of the chapter provides a short description of sociocultural theory and its relevance to this research. It is then followed by some other Māori frameworks which have influenced the structure and analysis of this research.

1.9.2.2 Influencing frameworks

[323] Teacher
[324] Student
[325] Māori language immersion schools
[326] Spiritual
[327] As above 381
[328] As above 318

This section of the chapter begins with an explanation of the whakataukī E Tipu e Rea made famous by Tā Apirana Ngata (1949). He Awa Whiria: A Braided Rivers (Macfarlane & Macfarlane, 2018) is then summarised and compared with the philosophies proposed by E Tipu e Rea. Links are then drawn with the three educational goals for Māori and Te Whare Tapa Whā which were proposed by Durie (1994). An examination of the Community of Inquiry model then follows.

1.9.2.3 The Community of Inquiry Framework

The Community of Inquiry (CoI) Framework (Rourke, Anderson, Garrison & Archer, 1999) is examined and links are made to Te Whare Tapa Whā. The CoI framework is then followed by language learning theories.

1.9.2.4 Language learning theories

This section is an exploration of the pedagogical practices used in second language education. It then summarises and discusses some principles of Second Language Acquisition (SLA).

Chapter Four

1.9.3 Chapter Four: The Research Methodology provides an insight into three main kaupapa. Firstly, it discusses qualitative and quantitative methodologies and their application in this research. It then provides an overview of the methods employed including Kaupapa Māori Research[329] theory to collect data for this research and explanations as to why those particular methods were chosen for this research. Secondly, this chapter anticipates the perceived risks and processes used to minimise or eliminate those risks from the research process. Finally, Chapter Four also provides a brief description of the limitations of this research.

Chapter Five

1.9.4 Chapter Five: Data stories begin by providing a description of the research participants. It provides a brief description of the survey participants and then graphs the information gleaned from those participants. Each graph provides a small piece of the research puzzle and is followed by a brief analysis of the data obtained from each of the graphs. Following on from the analysis of the quantitative data this chapter then provides a brief description of the focus group participants. It then provides a synopsis of the data gathered during the focus group interview including some of the challenges experienced and the advantages of providing classes in synchronous online environments. Finally, this chapter concludes with an analysis of the data collected during individual interviews conducted with a number of kaiako[330] involved in synchronous online teaching and learning. The results are presented according to the recurring themes which emerged from the data collected.

Chapter Six

[329] Research conducted in Māori culturally appropriate ways
[330] Teachers

1.9.5 Chapter Six: Discussion provides a discussion of the themes which emerged from the data collection and analysis. They are compared, contrasted and braided with the literature from Chapter Two. This chapter also uses karakia[331] to infuse wairua[332] into the discussion. It commences with a quick review of the methodologies and methods employed in this research. The chapter then uses the emergent themes under the korowai of Te Whare Tapa Whā to provide a discussion about the data from which to draw conclusions.

Chapter Seven

1.9.6 Chapter Seven: Conclusion provides a summary of the final conclusions, outlines the implications of this study including opportunities for further research in this area and beyond, and provides a series of considerations that tertiary institutions that are providing online-teaching programmes are able to consider and deliberate.

1.10 Summary

This chapter began with a karakia[333] which recalls the stages of the creation cycle of the world according understandings and perspectives of Te Arawa[334] located in the Waiariki[335] region of Aotearoa/ New Zealand. That karakia[336] laid the foundation for and provides the wairua[337] link for this research. It then provided an overview of my life positioning me within this research and my thoughts, reasons and rationale for undertaking it. It has also become a journey back in time providing a link to recollecting and reconnecting with the stories and traditions that were passed down to me as a child by my koroua[338] and kuia[339]. It has also been the catalyst for trying to make sense of their relevance to this research and an exploration into the meaning of wairua[340]. This introductory chapter sought to provide an overview and introduction to the research and the chapters contained within.

It firstly retold oral tradition about Tāne Nui ā Rangi and his exploits while venturing into the heavens. That led onto an exploration of wairua[341] and its relevance in modern society today. The first chapter has also positioned me as a Māori researcher and an academic by weaving my whakapapa[342] into the oral traditions. The interweaving of my whakapapa[343] was followed by a short account of my life and educational journey which have shaped and moulded me to become the person I am today. I then provided an overview of the aims of this study, the research questions and the significance of this research. Finally, I briefly summarised the chapters which follow and provided an insight into the lenses which I have used throughout this research. Chapter Two, which follows explores literature which is relevant to this research.

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[331] Chants/ prayers
[332] Spirit
[333] As above 323
[334] A confederation of tribes
[335] The Bay of Plenty region of Aotearoa
[336] As above 323
[337] As above 324
[338] Male elders
[339] Female elders
[340] Wairua: Often defined as spirituality.
[341] As above 332
[342] Genealogy
[343] As above 334

CHAPTER 2: LITERATURE REVIEW

I piki ake a Tāne ki te rangi tuatahi … ki Rangi-nui-a-tamaku-rangi

(Tāne climbs to the first heaven … to Rangi-nui-a-tamaku-rangi)

I piki ake a Tāne ki te rangi tuarua … ki Rangi-tamaku

(Tāne climbs to the second heaven … to Rangi-tamaku)

2.0 Introduction

In this chapter Tāne Nui ā Rangi has metaphorically made his ascent to the first and second heavens. Upon his arrival, Tāne Nui ā Rangi consulted with the many winds including Huru-te-ārangi, Huru-mawake, Huru-nukuātea and Huru-nukurangi who agreed to assist Tāne Nui ā Rangi along his journey. The winds influenced Tāne Nui ā Rangi's successful ascent. This chapter, like the winds, identifies the literature which has influenced the writers thinking and encouraged a higher and deeper level of academic contemplation. This chapter investigates the decline in the use of te reo Māori. It then provides a summary of existing research about some of the challenges faced by teachers and distance students when attempting to teach or learn languages using e-learning or online technologies. Finally, it explores the online learning and technological experiences of Māori and other Indigenous groups.

2.1 An Overview of the Decline in the Use of Te Reo Māori.

Three shaping visions for Māori education were proposed and debated by Durie in February 2001. They were: to live as Māori, to enjoy good health and a high standard of living and to actively participate as citizens of the world (Māori Tertiary Education Group, 2003). Durie (1994) defines education which enables Māori to *live as Māori* as education which provides Māori with the ability to have access to te ao Māori[344] (the Māori world), to te reo and tikanga Māori[345], marae[346] and resources including land, whānau[347] and kai moana[348] (Durie, 2003). Education enabling Māori to *enjoy good health and a high standard of living* is described as educational opportunities which allow Māori to become employable, receive commensurate income levels and good standards of health and quality of life (Durie, 2003). Finally, education that empowers Māori to *actively participate as citizens of the world* is defined as education that opens the doors to technology, the economy, the arts and sciences, to understanding others and to making a contribution to a greater good. Each of these goals are

[344] The Māori world
[345] Māori language and customs
[346] A traditional meeting and gathering place
[347] Family
[348] Sea food

succinctly interconnected. As an example, in order for Māori to enjoy good health and a high standard of living, it is suggested that they firstly need to develop more self assurance and improve their sense of self-worth. Māori development of a sense of identity, of knowing who they are and where they come from, and being able to locate themselves as belonging to Aotearoa/ New Zealand - plays a major role in improving the standard of health. Improving the quality of access to te reo, tikanga and mātauranga Māori[349] are all components of improving standards of wellbeing and health. The creation of a more culturally centred synchronous online environment that is more responsive to needs of ākonga Māori[350] will support ākonga[351] to achieve the three goals espoused by Durie (1994) and have always been important to Māori since time immemorial.

It is estimated that Māori occupied Aotearoa from around 1000 AD. Rice (1992) suggests that the Māori population during that period is likely to have been in the vicinity 100, 000 people. Te reo Māori[352] was the only language spoken in Aotearoa. However, due to bioregional and isolation factors dialectal variations emerged. Abel Tasman and the crews of his ships were the first Europeans to discover Aotearoa/ New Zealand arriving on its shores in 1642. During one of their initial encounters, Tasman had sent some of his crew ashore. They met Ngāti Tumatakōkiri (King, 2003) and due to an unfortunate misunderstanding some of his crew and Ngāti Tūmatakōkiri were killed.. Consequently, no further European excursions took place in the vicinity of Aotearoa until Captain James Cook in 1769. Upon first contact between the indigenous people of Aotearoa and a Tahitian navigator named Tupaia (sometimes spelt Tupaea or Tupia) who was on board the Endeavour with Cook, they became collectively named Māori. Following Cooks discovery of New Zealand, European whalers, sealers and traders soon began arriving to reap the wealth of resources Aotearoa provided.

Missionaries followed shortly afterwards and began to introduce and Christianise Māori. They quickly realised that their mission to bring Christianity to Aotearoa would be easier to achieve if they themselves learned te reo Māori[353]. In learning te reo Māori, the missionaries transformed it from an oral into a written language and it remained the lingua franca of Aotearoa states Biggs (1968). The missionaries established schools which taught reading and writing in te reo Māori. Literacy was widespread amongst Māori, who Schwimmer (1969) described to be more literate, (in reading and writing) in te reo Māori, than the British whalers, sealers and traders were in English.

In the late 18th and early 19th centuries whalers, sealers and traders travelled south to gain a share of the available resources. The wealth of nations which was dependent on trade and the discovery of new lands promised all manner of possibilities according to Evison (1993). Most of the European traders became fluent speakers of te reo Māori[354] to create a more expeditous trade industry.

During the 1820's more Māori were able to converse in English increased and the need for non Māori to learn te reo Māori decreased. The combination of increasing migrant numbers (Walker, 2004), a blatant disregard for the Māori text of the Treaty of Waitangi and the law

[349] Māori customs and knowledge
[350] Māori students
[351] Students
[352] The Māori language
[353] As above 344
[354] Māori language

making powers of the colonial government (Walker, 2004) decreased the status of both te reo Māori and the Treaty of Waitangi.

One of the many very negative results of colonisation was the suppression of te reo Māori[355] by the colonial government. Two examples of the negative impact of colonisation of Aotearoa are the 1847 Education Ordinance and the 1867 Native Schools Act (Barrington, 2008). Both of these laws required that only English was to be the language of instruction in schools. The Inspector of Native Schools, James Pope also contributed to the decline in the use of te reo Māori[356] when, he strongly insisted that children should be persuaded to speak only English in the playground. Children were then actively discouraged from speaking te reo Māori[357] at school and corporal punishment was dispensed to those who did not comply (Barrington, 2008). Barrington (2008) further suggests that this was a critical time in the decline of te reo Māori[358] as it was already disappearing from general use in many Māori communities and people were suggesting that it was time to "soothe the pillow of a dying race". Fishman (1997) asserts that it only takes one generation to lose a language and at least three to restore it. Many Māori parents were indoctrinated into believing that the English language was necessary to succeed in a world dominated by English migrants. Consequently, parents whose first language was te reo Māori[359] decided not pass the language onto their own children. The decline of te reo Māori[360] was exacerbated by lack of intergenerational transfer of te reo Māori,[361] a declining Māori population and assimilist government policies (King, 2003).

Walker (2004) states that movements to reclaim and revitalise te reo Māori began in the late 1960s and early 1970s. Raising the awareness at the loss of te reo Māori[362] was the primary concern of the activists involved in these movements. Ngā Tamatoa and other activist groups lobbied to have teacher training for teachers of te reo Māori[363] (Walker, 2004). Their aim was to improve accessibitlity to learning te reo Māori[364] in primary and secondary schools. Those groups celebrated success when te reo Māori[365] started being taught in schools in the early 1970's. Another milstone was reached when Aotearoa/ New Zealand's first official bi-lingual school was opened in Ruātoki in 1978. There has been an assumption that since that then te reo Māori[366] has undergone a renaissance and the decline has been reversed. However, the Wai 262 report (the report on the 262nd Treaty of Waitangi claim) has found that assumption to be false (Waitangi, 2011).

The Wai 262 claim was lodged with the Waitangi Tribunal on the 9th October 1991. The claim was in regards to the role of the Crown to guarantee tino rangatiratanga[367] (full

[355] As above 345
[356] As above 345
[357] As above 345
[358] As above 345
[359] As above 345
[360] As above 345
[361] The Māori language
[362] As above 353
[363] As above 353
[364] As above 353
[365] As above 353
[366] As above 353
[367] Full authority

authority) over te ahurea Māori[368] (Māori culture), tuakiri[369] (identity), mātauranga Māori[370] (traditional epistemologies), the control of ngā toi Māori[371] (Māori art forms) te taiao[372] (the environment), ngā uara Māori[373] (Māori cultural values), kaitiakitanga[374] (obligations of iwi and hapū to act as guardians), taonga[375] (treasures), wāhi tapu[376] (sacred sites of significance) and flora and fauna. Te reo Māori[377] (the Māori language) was considered a taonga. The Tribunal's recommendations were published in a document called Ko Aotearoa tēnei and in their online website Waitangi Tribunal (n.d.) included,

> " The establishment of new partnership bodies in education, conservation, and culture and heritage; a new commission to protect Māori cultural works against derogatory or offensive uses and unauthorised commercial uses; a new funding agent for mātauranga Māori in science; and expanded roles for some existing bodies including Te Taura Whiri (the Māori Language Commission), the newly established national rongoā body Te Paepae Matua mō te Rongoā, and Māori advisory bodies relating to patents and environmental protection.
>
> Improved support for rongoā Māori (Māori traditional healing), te reo Māori, and other aspects of Māori culture and Māori traditional knowledge.
>
> Amendments to laws covering Māori language, resource management, wildlife, conservation, cultural artifacts, environmental protection, patents and plant varieties, and more."

With the Crowns failure to protect te reo Māori[378] (the Māori language), Māori communities took the protection and revitalisation of te reo into their own hands establishing both locally and nationally, Māori medium language schools. These schools included kōhanga reo[379] (Early childhood education centres), kura kaupapa[380] (primary schools), wharekura[381] (secondary schools) and wānanga[382] (tertiary institutions). However, even with the establishment of the Māori medium educational facilities, 175, 859 of 197,343 or 89 % of students who identify as Māori still to attend English medium schools. If te reo Māori is to be maintained by young Māori speakers who are able to be fluent Māori speakers in their

[368] Māori culture
[369] Identity
[370] Traditional knowledge
[371] Includes Māori visual and performing arts
[372] The environment
[373] Māori cultural values
[374] Guardianship
[375] Treasures
[376] Sacred sites of significance
[377] The Māori language
[378] The Māori language
[379] Early childhood centres
[380] Primary schools
[381] Secondary schools
[382] Tertiary institutions

communities, then access to good quality online e-learning programmes is necessary. In order to appreciate fully the context of this research a broader (quantitative) perspective is required.

2.2 Population, Structure and Language Use

The 2013 New Zealand Census was the primary source for the collection of the following data. The following graphs represent the data showing the ethnic make-up of the New Zealand population, the number of languages spoken by New Zealanders and the percentage of Māori able to speak te reo Māori[383]. Figure 4 presents the data showing the ethnic make-up of the population of New Zealand.

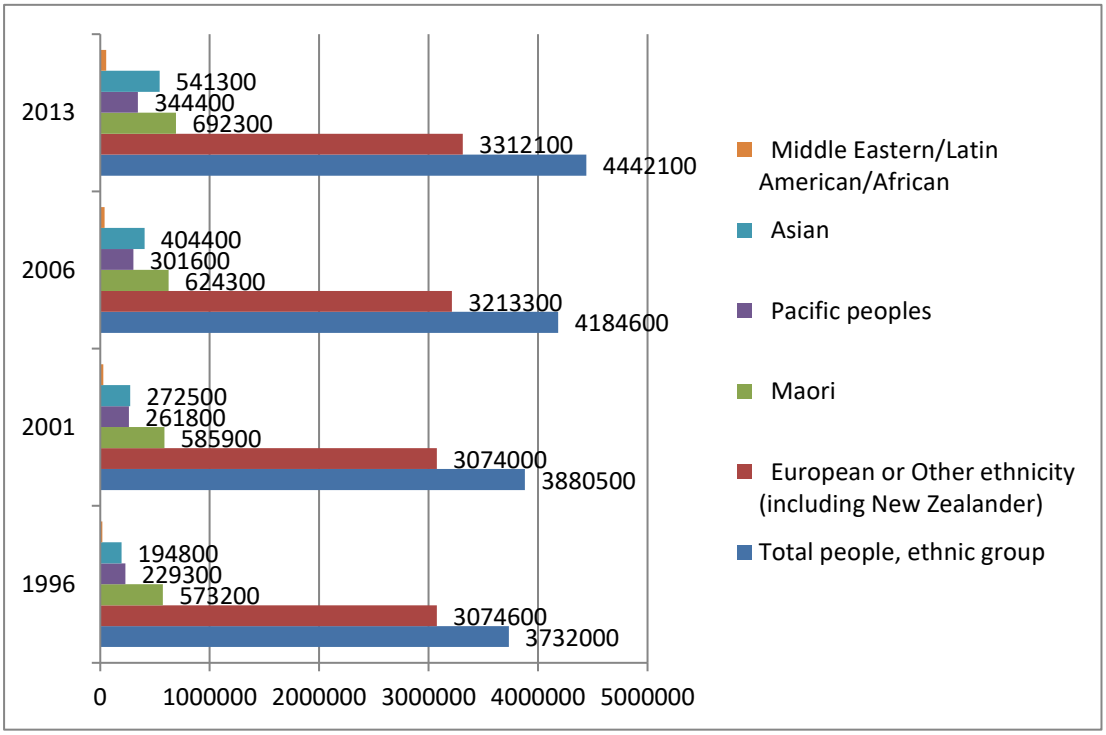

Figure 4
Ethnic Populations of New Zealand
Adopted from Statistics New Zealand (2013) Census

Respondents providing information in the 2013 Aotearoa/ New Zealand census were able to identify with more than one ethnicity. According to the 2013 census data, the total population of Aotearoa/New Zealand in 2013 was 4,442,100. Europeans at the time made up 74.56 percent of the New Zealand population. Māori were 12.90 percent of the population, Pasifika peoples comprised 5.16 percent, followed by Asian people at 4.39 percent. Middle Eastern, Latin American and African peoples contributed 2.09 percent to the population. Table 3 below shows the number of people who identified as Māori, who were mono, bi- or multi-

[383] As above 352

lingual. This data was obtained from the Aotearoa/ New Zealand census information gathered in 2001, 2006, 2013.

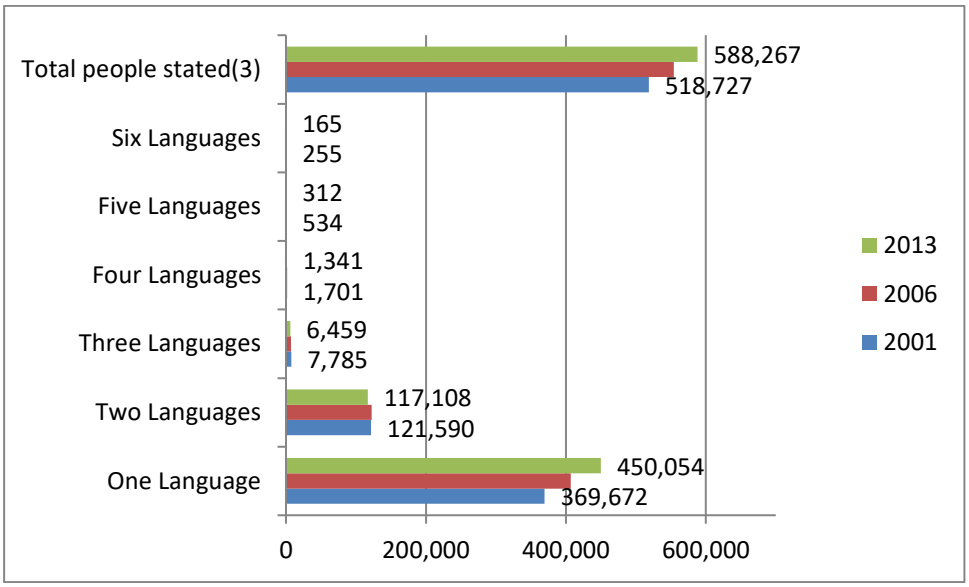

Figure 5
Māori Who Are Mono, Bi or Multilingual
Adopted from *Statistics New Zealand (2013) Census.*

Figure 5 demonstrates that most of the census participants were monolingual. It also shows that each census year there was a decline in the number of bilingual and multilingual speakers. English was and continues to be the dominant language spoken in Aotearoa/ New Zealand. Māori was the next most common language spoken which according to the census results shows that 4.1 percent of the population equating to 157,110 people can converse in te reo Māori[384]. However, census participants were asked to assess their own level of proficiency in using te reo Māori[385] at a conversational level. As there was no standard way of assessing ones proficiency in conversational te reo Māori[386] the data provided may not have been as accurate as the statistics show. Less than six hundred thousand people speak two languages and just over one hundred thousand people speak three or more languages. Bilingual respondents affirmed that English was one of the languages they spoke. The census data stated that migrants were more likely to speak two or more languages than New Zealand born residents stating that, "New Zealand's changing ethnic composition … was reflected in the increasing diversity of

[384] The Māori language
[385] As above 376
[386] As above 376

languages spoken." The number of Māori people who are able to speak Māori is presented in Table 4 below

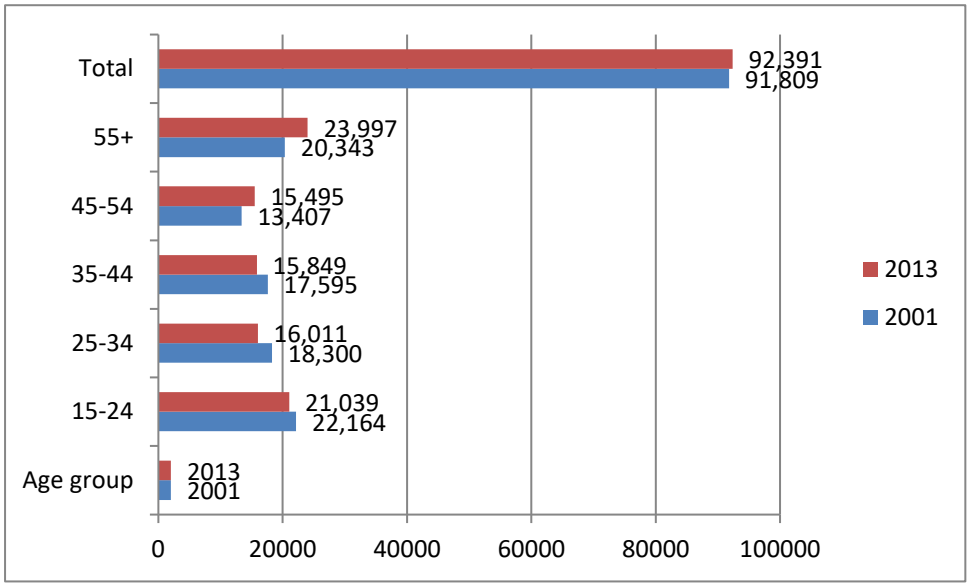

Figure 6
Māori Who Speak Te Reo Māori
Adopted from *Statistics New Zealand (2013) Census.*

The census data displayed in Figure 6 shows a decline from 2001 to 2013 in the number of Māori people aged between 15 and 44 with conversational ability in te reo Māori[387]– 28.2 percent in 2001 to 23.7 percent in 2013. However, over this time period there was an increase in the number of speakers of te reo Māori at a conversational level in the 45+ age groups. According to the data there was a slight increase overall of about 500 people with conversational ability. The number rose from 91,809 to 92,391 during this time period. There was no data available on the number of non-Māori who were able to speak Māori. These statistics are significant when considered alongside the statement by the Waitangi Tribunal who stated that, "Te reo Māori is approaching a crisis point" (Waitangi Tribunal, 2011, p.X). Due to the declining numbers of te reo Māori speakers the pool of people able to succeed older native speakers has become precarious.

2.3 Revitalising te reo Māori

Since the arrival of Europeans and subsequent colonisation of Aotearoa New Zealand, te reo Māori[388] has undergone many changes. Where it was once the lingua franca or language of communication used by all, its use declined so much that many feared it would become a dead language, a language which is no longer used in everyday conversation and die out completely. Concern for the survival of the language has resulted in the development of many initiatives and programmes to revitalise and to ensure te reo Māori[389] remains a living language.

[387] The Māori language
[388] The Māori language
[389] As above 380

The Te Reo Māori Claim Wai 11 lodged with The Waitangi Tribunal in 1985 sought the protection and official recognition of te reo Māori[390]. The tribunal found that te reo Māori[391] was a taonga[392] which was protected under the Treaty of Waitangi and that the government acting on behalf of the Crown, was obliged to protect and support the language.

As a result, The Māori Language Act was enacted in 1987 and declared Māori to be an official language of New Zealand. The Māori Language Act 1987 also established the Māori Language Commission, Te Taura Whiri i te reo Māori[393]. Te Taura Whiri i te reo Māori [394]was charged with the responsibility to promote and grow te reo Māori[395]. 1987 was a significant year for te reo Māori[396] as in the same year Te Māngai Pāho[397] (The Māori Broadcast Funding Agency) was also established. Te Māngai Pāho[398] provided funding to create Māori language radio stations which began broadcasting in te reo Māori. In 2004 they launched Whakaata Māori[399] or Māori Television. The government of Aotearoa/ New Zealand has had an official Māori language strategy since 1997 which aims to strengthen the proficiency in the use and recognition of te reo Māori. In May 2014 a revised strategy repositioned the emphasis of revitalisation from government to tangata whenua[400] and to focus on increasing the use of te reo Māori in whānau and communities (Te Puni Kōkiri[401], 2014).

Early revitalisation initiatives were actions driven by grass roots Māori communities. Initiatives included the 1975 introduction of a day in the year which celebrates the use of te reo Māori, aptly called Māori language day (now Māori language week) and Māori language recovery and revitalisation programmes such as Te Ataarangi[402] (a language learning programme), Te Kōhanga Reo[403] (Māori language preschools) and Kura Kaupapa Māori[404] (Māori medium primary schools), Wharekura[405] (Māori medium secondary schools) and eventually Wānanga[406] (Kaupapa Māori tertiary institutions). Strategies to retivalise te reo Māori[407] have also extended into other more traditional Western educational settings. These strategies have ranged from te reo Māori[408] being included as curriculum subjects in primary schools and as optional subjects in secondary schools and tertiary institutions. Tertiary institutions provide both on campus and distance options. Although there have multiple approaches to support the revitalision of te reo Māori[409] each with its own advantages and disadvantages, the data gathered from the 2013 census suggests that these initiatives have met

[390] As above 380
[391] As above 380
[392] Treasure
[393] The Māori Language Commission
[394] As above 385
[395] The Māori language
[396] As above 387
[397] Māori Broadcast Funding Agency
[398] As above 389
[399] Māori TV
[400] People of the Land/ The Māori people
[401] The Ministry of Māori Development
[402] A Māori language learning programme
[403] Māori language learning nests
[404] Māori medium primary schools
[405] Māori medium secondary schools
[406] Kaupapa Māori tertiay institutions
[407] The Māori language
[408] As above 399
[409] As above 399

with limited success. Distance learning options are provided by most of the tertiary institutions around Aotearoa/ New Zealand. Distance learning provides better accessibility and opportunities for students to learn te reo Māori[410]. While the delivery of distance learning options is a major step in the right direction it requires refining if those options are to make a significant contribution to the revitalisation of te reo Māori[411].

2.4 Distance Learning

The whānau[412] (family) concept and knowledge proposed by Smith (1995) recognises that knowledge from a Māori perspective is the property of the whānau[413] or community and does not belong to an individual or private property. Individuals however are charged with the responsibility for holding knowledge in trust and have an obligation to share their knowledge to support and benefit the welfare and mana[414] of the group. The modern day concept of treating knowledge as a commodity runs counter to traditional Māori perspectives of knowledge. The intergenerational transmission of knowledge between whānau[415] and community members has stood the test of both time and distance.Tracey and Ritchey (2005) provide a good summary of the evolution of distance education. They define distance education as "Educational programs in which students and the instructor are separated by place and often time …" (Tracey & Richey, 2005, p. 17). They continue on saying that while distance education is often perceived as being a modern day innovation it is not a new development and actually dates back to the 1800's. Innovations such as the development of pens, paper, books and the mail system have made education accessible from a distance since the 19th century. However, distance education has undergone dramatic change since then. With the advent of online technology, tools such as conferencing, messenger, email, chat and forums have been employed by language teachers with the simultaneous interaction between teachers and students arousing the most interest (Menezes & Rodrigues-Junior, 2009). Distance education has also been influenced by changing educational values and philosophies. Distance education has been known by many names including distance learning, open education, networked learning and on line learning to name but a few. Whatever term is used to describe it however distance education shares some common attributes and they are a structured learning experience in which engagement can take place away from the academic institution, in the comfort of one's home or workplace and can lead to degrees or other academic credentials (Tracey & Richey, 2005). Print based correspondence schools were the first institutions which offered distance education. In Europe's pre industrial era education was primarily only available to males of privilege. However, the advent of correspondence made education accessible to the rest of the population. In a short time correspondence education became a worldwide phenomena (Tracey & Richey, 2005). As technology developed so too did the methods employed by correspondence educational providers.

The invention of the spark transmitter quickly led to the adoption of the radio as a medium of communication for distance educational providers and students. It was used and in some countries still is used as a means to support print based correspondence materials. Technology continued to develop and in the 1950's television broadcasts began to be used for

[410] As above 399
[411] As above 399
[412] Family
[413] As above 404
[414] Esteem/ dignity/ integrity
[415] As above 404

college credit courses. The development of satellite television in the 60's provided accessibility to more remotely located students. The high fidelity era produced stereo, transistor radios and cassette tape players. Further technological developments produced video cassettes, CD and DVD's. Computers, laptops, iPads and iPods now provide distance students with two-way synchronous communication to anyone who has Wi-Fi or broadband capability. The New Zealand Ministry of Education according to Lin and Bolstad (2010) encouraged schools to embrace technology. To enable this to happen the Ministry of Education would make e-learning more accessible by increasing investment in information and communication technology (ICT) and ultra-fast broadband for schools.Distance learning in Aotearoa/ New Zealand has been provided since 1922 by Te Kura (Te Aho o te Kura Pounamu), formerly known as the Correspondence School. In 2008 Te Kura began digitising its resources so that they could provide their services using a digital online network rather than pen, paper and post. Barbour and Bennett (2013) say that technological developments supported by the Ministry of Education's (2006) e-learning strategy enabling the 21st Century Learner: An e-learning Action Plan for Schools 2006–2010 also paved the way for the establishment of distance education provision by groups such as CASAtech in Canterbury, OtagoNet in the Otago region and FarNet in the far north of the North Island of New Zealand. These three regional networks eventually became the VLN (Virtual Learning Network). VLN enabled schools with limited subject resources, skills and expertise to offer a broader curriculum choice to its students using online synchronous technology. Lin and Bolstad (2010, p. 4) agree stating that "Virtual classes were introduced to address problems of distance and resourcing that might otherwise limit the breadth and quality of curriculum … particularly those in small and rural schools."

2.5 Te Taha Hinengaro: Cognitive Presence

Ka moe a Whakaaro i a Mahi ka puta ko Te Āhua o te Ako

(Applying theory in practice results in developments in pedagogy)

In this section synergies between Te Taha Hinengaro and Cognitive presence are highlighted. Cognitive presence is an element of the CoI framework proposed by Rourke et al., (1999) are discussed. The CoI model is comprised of three types of presence, cognitive, teaching and social. They suggest that effective learning takes place through the interaction of cognitive presence, teaching presence and social presence. Cognitive presence plays an important role in the CoI framework.

Garrison, Anderson and Archer (2001) described cognitive presence as the extent to which learners are able to construct and confirm meaning through sustained reflection and discourse. Their understanding of cognitive presence is based on Dewey's (1933) notion of reflective thought. Dewey (1933) proposed that effective educational experiences were founded on processes of reflective inquiry. Cognitive presence and critical thinking are put into practice using reflective inquiry. Cognitive presence has long been considered to be an important characteristic of higher education. Garrison et al. (2001) developed cognitive presence as a practical inquiry model resulting in a four-phase process: (1) a triggering event, where some issue or problem is identified for further inquiry; (2) exploration, where students explore the issue, both individually and corporately through critical reflection and discourse; (3) integration, where learners construct meaning from the ideas developed during exploration. Garrison et al. (2001) also proposed that the integration phase typically requires enhanced teaching presence to probe and diagnose ideas so that learners will move to higher level

thinking in developing their ideas; and then (4) resolution, where learners apply the newly gained knowledge to educational contexts or workplace settings.

Cognitive presence is one element of Garrison et al.'s (2000) proposed CoI framework. The CoI framework was designed to enhance the facilitation of online teaching and learning programmes. According to Kanuka and Garrison (2004) "Cognitive presence is the extent to which learners are able to construct meaning through sustained communication. Moreover, cognitive presence is the key element in critical thinking, a necessary element for higher levels of thinking and learning." Garrison (2006a) has also defined cognitive presence as, "the exploration, construction, resolution and confirmation of understanding through collaboration and reflection in a CoI." He elaborates further by stating that cognitive presence relates to the progressive development in a cycle of inquiry where participants move from a position of understanding the problem through to exploring, integrating and applying it in practice. Similar to a face to face class, cognitive presence and engagement relies immensely on the types of tasks, questions or problems which the ākonga are required to solve. Cognitive presence has synergies with Te Taha Hinengaro, an interdependent element of the Whare Tapa Whā strategy developed by Durie (1994).

Durie (1994) developed Te Whare Tapawhā as a strategy for improving Māori health. It uses a holistic approach to ensure all aspects of a person's well-being are addressed to sustain good health. Durie (1994, p. 70) describes Te Taha Hinengaro as,

> "Te Taha Hinengaro is about expression of thoughts and feelings. While western thinking distinguishes between the spoken word and emotions (and generally encourages the word more than the feeling), Māori do not draw such a sharp distinction. Communication especially face to face, depends on more than the overt messages. Māori may be more impressed by the unspoken signals conveyed through subtle gesture, eye movement, or bland expression, and in some situations regard words as superfluous, even demeaning. Emotional communication can assume an importance which is as meaningful as an exchange of words and valued just as much."

Although there are some similarities between Garrison et al. (2000) definition of Cognitive Presence and Durie's (1994) Taha Hinengaro there are also some differences. The major point of differentiation lies in the role that feelings and emotions play in each. Cognitive presence does not explicitly require emotional input for analysis and critical thinking whereas Te Taha Hinengaro expects emotion and feeling to be implicit when critical analysis is taking place. An example of how emotion and thought support one another is the oral tradition about Tāne te Wānanga and his journey in pursuit of enlightenment.

Reedy (n.d.) recorded this oriori (lullaby) describing Tāne te Wānanga's journey into the heavens where he obtained Ngā Kete o te Wānanga e Toru (the Three Baskets of Knowledge). It describes how Tāne had to muster all of his resources of Te Hiringa i te Mahara (the power of the mind) to overcome the obstacles and challenges he met during his ascent into the heavens.

"Whakarongo mai e tama. Kotahi tonu te hiringa
i kake ai Tane ki Tikitiki-o-rangi;
ko te hiringa i te mahara.
Ka kitea i reira ko Io-matua-te-kore anake.
I a ia te Toi-ariki, te Toi-uru-tapu,
te Toi-uru-rangi, te Toi-uru-roa;
Ka whakaputa Tane i a ia ki te waitohi
na Puhao-rangi, na Oho-mai-rangi,
te wai whakaata na Hine-kau-orohia;
kauorohia nga Rangi-tuhaha.
Ka karangatia Tane ki te paepae tapu
i a Rehua i te hiku mutu o te rangi;
ka turuturu i konei te Tawhito-rangi
te Tawhito-uenuku, te Tawhito-atua;
ka rawe Tane i e hiringa matua,
i te hiringa taketake ki te ao marama;
ka waiho hei ara mo te tini e whakarauika nei,
E tama, e i!"

"Listen O son. There was only one spiritual energy
that transported Tane to the Uppermost realm;
it was the spiritual power of the mind.
Nought seen there but Io-the-parentless.
Source of all authority, Source of all spiritual energy,
Source of all heavenly origin, Source of all creation.
Set free was Tane by the water ritual
of the Awe-inspiring-realms and the
Awakening-from-celestial-sleep
at mirrored waters of Hine-the-maid-of-the-smoothing-stone
Smoothed and a-glistening were the Bespaced Realms
when Tane was summoned to the sacred beam
in the presence of Rehua at the tail end of the realms;
distilled then was the Ancient-knowledge of the upper realms,
Ancient-knowledge of the rainbow,
and the Ancient-knowledge of the spiritual powers.
Provided then was Tane with the power of the Parent
with the spiritual energy for the World of Light;
Left as a pathway for the myriads who come and go,
O son, ah me!"

Tāne Nui ā Rangi's ascent into the heavens is often believed to have been both a physical and spiritual journey. However, it has also been suggested that the journey was instead a subconscious and spiritual one (Skerret-White, personal communication, 2016), similar to an introspective meditational journey. Whichever version one subscribes to, there is no doubt that Te Hiringa i te Mahara and Te Taha Hinengaro was the vital component to the success of the journey. The Education Council & The Ministry of Education agree and have published numerous strategies and policies such as Ka Hikitia and Tātaiako for the purpose of enhancing classroom pedagogy in order to raise Māori levels of academic achievement.

The Education Council and Ministry of Education (2011) in their publication of Tātaiako define Ako as [Teachers] "Takes responsibility for their own learning and that of Māori learners". It is the responsibility of the kaiako to ensure their ākonga engage in the learning. Ako is a notion of reciprocal learning where all kaiako are ākonga and all ākonga are kaiako. The notion of ako is an acknowledgement that everyone has strengths, skills, experience and expertise in areas where other people are lacking and that kaiako are no longer the fountains of knowledge they were once revered to be. Ako from Tātaiako and Te Taha Hinengaro from Durie's (1994) Whare Tapa Whā model are synonymous with cognitive engagement from Garrison et al. (2000) CoI framework. They all espouse similar notions of cognitive engagement in teaching and learning. Traditional Māori society also offers insights into the importance tikanga plays in the pursuit of knowledge. Ako fits in well with one of many teaching and learning strategies known as tuakana/ teina.In traditional Māori society the words tuakana and teina play an important role. Tuakana are older siblings and teina are younger siblings. However, they are terms reserved for siblings of the same gender. For example, tuakana for males means older brother or brothers and for females means older sister or sisters. Teina for males means younger brother or brothers and for females means younger sister or sisters. The brother or brothers of a female is called tungāne irrespective of whether they are older or younger than that female. The sister or sisters of a male are called tuahine regardless of whether they are older or younger than the male.This delineation between older and younger siblings is significant in traditional Māori society as tuakana are normally given additional traditional roles and responsibilities within the whānau. For example, during formal speech making the eldest male is normally the spokesperson for their whānau. In most cases this responsibility will remain with the father. However, when the father passes, the mantle is then passed down to the eldest son to carry. The situation is similar for females. Normally the mother of the whānau will carry out the roles required of her by her hapū or iwi. When the mother passes the baton is then passed down to the eldest daughter to continue the legacy. However, tuakana/ teina in an educational setting has a slightly different application.

In an educational context the person who has the knowledge to share becomes the tuakana of the akomanga, irrespective of whether they are kaiako, ākonga, older or younger students. The tuakana assumes the kaiako role and the person receiving the teaching, in essence becomes the ākonga or learner. Therefore, unlike a traditional setting where the tuakana/ teina role is static in an educational context the role moves from one person to another depending on who assumes the role of kaiako and ākonga. There are precedents in traditional Māori society where teina have become tuakana. These precedents are recalled in the intergenerational transmission of oral traditions. The legends of Māui Pōtiki is one example.Māui Pōtiki also known by many other names such as Māui Tikitiki o Taranga was a demi-god who as well-known throughout the Pacific. Each of the Pacific Islands have oral traditions which involve Māui. Māui was the youngest of five children born to Ira-Whaki and Taranga. Māui Pōtiki's four older brothers were named Māui-mua, Māui-taha, Māui-pae and Māui-roto. Although Māui Pōtiki was the youngest in soon became apparent to his older brothers that because Māui Pōtiki was in possession of a taonga given to him by his kuia that he was special and more powerful than they were. Thus Māui Pōtiki assumed the tuakana role in his whānau. In assuming the tuakana role it was imperative for Māui to utilise his skills, expertise and knowledge all of which were contained in his hinengaro.Te Taha Hinengaro is described by Best Practice New Zealand (bpacNZ) 2006 as,

> "Psychological health with a focus on emotions; this covers the capacity to think and feel, and is understood that the mind and body are

> inseparable. Communication through emotions is important and more meaningful then the exchange of words and is valued just as much, for example, if Māori show what they feel, instead of talking about their feelings, this is regarded as healthy."

It can therefore be strongly suggested that there are synergies between these two definitions. For example, while Garrison (2006a) does not explicitly state that cognitive presence is influenced by the emotions, it can be inferred from his definition that ākonga who find the topic under investigation cognitively stimulating are likely to engage more eagerly in that cycle of inquiry. The emotional and psychological connection is much more explicit in the definition of Te Taha Hinengaro. However, Māori are not the only people who believe there is an emotional connection to the thought processes.In 2007 Sergiovanni proposed the Heart, Head and Hand model for leadership transformative learning. Sergiovanni (2007) describes his model as,

> "The heart of leadership has to do with what a person believes, values, dreams about, and is committed to-that person's *personal vision*, to use a popular term … The head of leadership has to do with the theories of practice each of us has developed over time and our ability to reflect on the situations we face in light of these theories … Finally, the hand of leadership has to do with the actions we take, the decisions we make, the leadership and management behaviours we use as our strategies become institutionalized in the form of school policies, and procedures.

Māori kaiako participants in this research unanimously agree that Sergiovanni's model (2007) also serves as a good model for the effective use in synchronous online programmes. They strenuously advocate that kaiako need to connect with the heart in the first instance in order to successfully engage the head and then the hand.

Macfarlane's (2015) He Awa Whiria model for Education suggests that Māori and Western streams or tributaries of knowledge flow in parallel with one another. Most mainstream rivers are fed by more than one tributary and there are intersections of convergence, where they meet and flow in unison. There are also junctures of divergence, where tributaries may meander away on individual pathways. Similarly, Tā Apirana Ngata proposed that Māori should make the most of European tools which can enhance Māori lifestyles but bot forsake the teachings of their forebears in order to do so. Those intersections of convergence or grasping of European tools and junctures of divergence or retention of the teachings of Māori ancestors can be demonstrated in the differences and similarities in the philosophies between Durie's (1998) Te Taha Hinengaro and Cognitive Presence defined by Garrison (2006a) and the diverse perspectives of the kaiako and ākonga participants. Each has a view which contributes to the mainstream of knowledge relating to ākonga engagement in synchronous online programmes. Table 1 outlines the four phases of cognitive presence.

2.5.1 The four phases of cognitive presence.

Table 1
The Four Phases of Cognitive Presence (Anderson et al. 2001)

Element	Category	Indicators
Cognitive presence	Triggering event	Sense of puzzlement
	Exploration	Information exchange
	Integration	Connecting ideas
	Resolution	Apply new ideas

According to a number of researchers including Garrison & Cleveland-Innes (2005), cognitive presence is probably the most challenging to study and develop in online courses. Garrison et al. (2000) strongly suggest that participant interaction is necessary for the creation of the foundational skills needed to develop cognitive presence. Cognitive presence is a cycle of practical inquiry. Participants firstly work to understand the issue or challenge. The triggering event is the first category of cognitive presence.

Triggering event

A triggering event helps ākonga working in an online environment to better understand an issue. According to Kanuka & Garrison (2004, p.6) a triggering event creates "… a state of dissonance or feeling of unease resulting from an experience. This category is described as a triggering event ..." The triggering event raises questions in the minds of the ākonga which then requires further investigation or as Anderson et al. (2001) describe, exploration.

Exploration

The exploration phase of the cognitive inquiry cycle requires the ākonga to search for more information about an issue which has stimulated their curiosity and they develop hypotheses or theories. As they delve into the exploration phase to seek answers to their questions their hypotheses are either verified and retained or contradicted and discarded. At this point the ākonga are fully immersed cognitively in their study. They are cognitively present. Critical thinking skills are an important element of cognitive presence as a whole but more particularly in the exploration phase. Duphorne & Gunawardena (2005) suggest that by using multiple online course formats, cognitive presence and critical thinking skills could be improved. Findings by researchers including Anderson et al. (2001) and Kanuka and Anderson (1998) suggest that ākonga often find it difficult to move beyond the exploration phase.

There is evidence which suggests that the difficulty to move beyond the exploration phase may be more attributable to aspects of teaching presence. For example, Meyer (2003) found that the integration and resolution phases are more demanding than exploration and therefore require more time for reflection. Researchers including Anderson et al. (2001), Meyer (2003) and Celentin (2007) concur that the reason discussions do not reach the highest levels of inquiry is purely related to the role of the kaiako (teacher). Lee & Lee (2006), however suggest that the composition of the group rather than the way the group conducts its discussions should be considered to better enhance cognitive presence.

Group composition and dynamics will certainly impact on how much progress is made during the post exploration phase. Indeed, Tuckman and Jensen (1977) suggest that group

members need to connect, and have proposed the four stages of connecting; forming, norming, storming, and performing. They state that groups need time to get to know each other and must co-construct their goals to function productively. In situations where groups need to make sense of complex information, groups tend to initially have difficulty connecting. The result is that it becomes even more difficult to move on to the integration and resolution phases. Leadership and management are required to establish unity and purpose. Good leadership and management allows groups to find common ground upon which they can agree and also ways to make compromises on areas where they continue to disagree. Once they have progressed to this point they can move on to the next phase of integration.

Integration

The integration phase enables ākonga and members of groups to share and synthesise the information they have gathered during the exploration phase. The ākonga use this time to discuss or think about the information they have gathered. Some of the information may correspond or align and be retained for later use. Others pieces of information may conflict and be discarded. The final analysis of the information allows the ākonga to move to the fourth phase of cognitive presence, resolution.

Resolution

The resolution phase of cognitive presence enables the ākonga to provide the answers they seek to the issue and put them into practice. Cognitive presence is not only about theorising or hypothesising, but is also about finding answers that can be put into practice. Cognitive presence as has been demonstrated cannot operate in isolation as it does require other elements of both social and teaching presence to work at its optimum. For example, open communication, good leadership and management will lead to the establishment of personal connections which will promote social presence within the group. Research suggests that social presence provides the foundation for higher level thinking to take place and that the structural, organisational, and leadership aspects of teaching presence creates the basis for the development of cognitive presence. Garrison and Cleveland-Innes (2005) discovered that course design, structure and leadership significantly influence the extent to which ākonga engage with course content. These findings that the way kaiako structure both the course content and participant interactions to cultivate cognitive presence is significant.

From the participants' perspective, it is suggested that a higher more acute awareness of the stages of inquiry and how this relates to the particular task at hand will enhance cognitive presence in online programmes. According to Pawan, Paulus, Yalcin and Chang (2003) kaiako should model the way in which they expect their ākonga to interact online. In this way ākonga are more likely to have enhanced cognitive presence experiences. Cognitive presence does have some synergies with Te Taha Hinengaro.

2.5.2 Te Taha Hinengaro

Durie (1994, p. 70) describes Te Taha Hinengaro as,

> "Te Taha Hinengaro is about expression of thoughts and feelings. While western thinking distinguishes between the spoken word and emotions (and generally encourages the word more than the feeling),

> Māori do not draw such a sharp distinction. Communication especially face to face, depends on more than the overt messages. Māori may be more impressed by the unspoken signals conveyed through subtle gesture, eye movement, or bland expression, and in some situations regard words as superfluous, even demeaning. Emotional communication can assume an importance which is as meaningful as an exchange of words and valued just as much."

Te Taha Hinengaro suggests that there is often no need for Māori to verbally articulate their feelings. For Māori, nuance, gesture and body language are sufficient to provide an indication or convey ones' feelings and/ or emotions. Kaumātua who speak on the marae ātea for example often have long periods of silence. In a Western paradigm, periods of silence feel awkward. However, in a Māori context periods of silence provide an opportunity for speakers and listeners alike to contemplate, deliberate, analyse and reflect on what has been said before launching into the next phase of the speech. In face to face situations, silence used in tandem with the use of body movement or facial expression are also used for dramatic effect or to emphasise the point being made. Nuance, body and facial language however may be more difficult to detect in online contexts.

The Education Council of New Zealand (2011) espouses five cultural competencies designed to provide teachers with guidance on how to establish positive relationships and engage with Māori learners and their whānau and iwi[416]. The first of those competencies is Wānanga.

The descriptors which the Education Council of New Zealand (2011) use to define wānanga are communication, problem solving and innovation. Wānanga is further described as, "[Teachers] participates with learners and communities in robust dialogue for the benefit of Māori learners' achievement" (Education Council of New Zealand, 2011, p. 4). Some of the definitions of wānanga according to Moorfield (2003) are, "To meet and discuss, deliberate, consider, seminar, conference, forum, educational seminar, tribal knowledge, lore-learning-important traditional cultural religious, historical, genealogical and philosophical knowledge."

In the Māori world wānanga also refers to the ability to consider, contemplate, wonder, query or puzzle over questions within the sanctity of one's own mind. This is clearly demonstrated by one of the interpretations of the oral tradition about Tāne Nui ā Rangi or Tāwhaki obtaining of the three baskets of knowledge. Tāne Nui ā Rangi's/ Tāwhaki's journey into the various levels of the heavens is often interpreted to have been a spiritual and psychological journey rather than a physical one. It is through this meditative journey of the hinengaro that Tāne Nui ā Rangi/ Tāwhaki found enlightenment being the three baskets of knowledge. The following karakia is recited to acknowledge Tāne Nui ā Rangi/ Tāwhaki's ascent into the heavens and their subsequent retrieval of ngā kete e toru o te wānanga or the three baskets of knowledge.

> Tēnei au, tēnei au, ko te hōkai nei o taku tapuwae,

[416] Tātaiako: Cultural Competencies for teachers of Māori learners

Ko te hōkai-nuku, ko te hōkai-rangi, ko te hōkai a tō tupuna a Tāne Nui ā Rangi

I pikitia ai ngā rangi-tū-hāhā, ki Tihi-o-Manono,

I rokohina atu rā ko Io te-matua-kore anake

I riro iho ai ngā Kete o te Wānanga:

Ko te Kete Tuauri

Ko te Kete Tuatea

Ko te Kete Aronui,

Ka tiritiria ka poupoua ki Papatūānuku

Ka puta te ira tangata ki te whaiao, ki te ao mārama

Tīhei mauri ora.

Here am I, here am I

here am I swiftly moving by

the power of my karakia for swift movement

Swiftly moving over the earth

Swiftly moving through the heavens

the swift movement of your ancestor

Tane-nui-a-rangi

who climbed up

to the isolated realms

to the summit of Manono

and there found

Io-the-Parentless alone

He brought back down

the Baskets of Knowledge

the Basket called Tuauri

the Basket called Tuatea

the Basket called Aronui.

Portioned out, planted

in Mother Earth

the life principle of humankind

comes forth into the dawn

into the world of light

I sneeze, there is life!

Wānanga can therefore be likened to Te Taha Hinengaro of Durie's (1994) Whare Tapa Whā model. Key features which demonstrate Te Taha Hinengaro according to Palmer (2002) are the mind, thinking, intellect, wisdom, knowledge and foresight.

2.6 Te Taha Tinana: Teaching Presence

Ka moe a Hangarau i a Ako ka puta ko Te Ako mai i Tawhiti

(Technological developments provides the medium for distance learning)

Te Taha Tinana in the context of this thesis refers to the way in which the kaiako brings the teaching and learning programme to life. It includes ākonga engagement and accessibility using the digital technological mediums by which information and knowledge is shared. Te Taha Tinana also relates to how kaiako bring knowledge and pedagogy together to create their online courses and programmes.

2.6.1 The three phases of teaching presence.

The following table shows the three phases of teaching presence as espoused by Anderson et.al (2001). These researchers believe that there are three categories to teaching presence. Those categories are design and organisation, facilitating discourse and direct instruction and are discussed below.

Table 2
The Three Phases of Teaching Presence (Anderson et al. 2001)

Elements	Categories	Indicators
Teaching presence	Design and organisation	Setting curriculum and methods

	Facilitating discourse	Sharing personal meaning
	Direct instruction	Focussing discussion

2.6.1.1 Design and Organisation

It is important to design tasks which ensure ākonga will reach the resolution phase of cognitive presence. Murphy (2004) conducted research focused on online collaborative problem solving where ākonga had to formulate and resolve a problem. The ākonga used a five step problem solving process (understanding the problem, building knowledge, identifying solutions, evaluating solutions, acting on solutions) to complete the task. Murphy (2004, p. 5) stated that, "… participants engaged more in problem resolution than in problem formulation". This statement appears to strongly support the notion of the purpose and design of the learning activity. Murphy's (2004) findings would suggest that if an activity is problem or case-based, clear expectations are given, and appropriate teaching presence is provided, participants in a CoI would not have difficulty moving to resolution.

Development and progression through the inquiry cycle requires well designed learning activities, clear instructions, good facilitation and certain expectations. Vaughan (2004) discovered that in online communications comments regarding design and facilitation decreased, while direct instruction comments increased. Vaughan (2004) suggests therefore that while facilitation is important, it does not dominate the discourse. However, the kaiako must provide crucial input to ensure that the community moves to resolution. As the expert in their subject area, the kaiako should provide relevant information and address any misunderstandings if the discourse is to be effective and productive. There are many aspects to consider to operationalise effective teaching presence. Educationally there are important distinction between facilitation and direct instruction. Facilitation provides ākonga a guideline of what needs to be done. They work out for themselves and decide how to go about completing the task. Whereas direct instructions tell what needs to be done and how to do it. Facilitated learning can be effective in collaborative online spaces and communities of inquiry. They allow the ākonga to work individually or collaboratively to interpret and complete the set tasks as they see fit.

Collaborative spaces and communities of inquiry provides the ākonga with more agency. Garrison et al. (2000) contended that although both social and content-related interactions are necessary in online learning environments, interactions alone are not sufficient to ensure effective online learning. Teaching presence is required to ensure that ākonga have clearly defined parameters and are focused in a specific direction. Garrison et al. (2000) described teaching presence as the designing, facilitating, and directing of cognitive and social processes to ensure ākonga achieve worthwhile learning outcomes. Anderson, Rourke, Garrison, and Archer (2001) state that teaching presence has three elements. They are instructional design and organisation, facilitating discourse and direct instruction. There is substantial research and academic support and evidence attesting to the importance of teaching presence for successful online learning. Researchers including Garrison et. al (2000), Vaughan (2004) and Murphy (2004) unanimously agree that student satisfaction, perceived learning, and sense of community are significantly increased when teaching presence is effective. Effective teaching presence is influenced by instructional design and organisation.

2.6.1.2 Instructional Design and Organisation

Effective teaching and learning programmes start with good planning and preparation. Anderson, Rourke and Garrison (2001) described the design and organisation element of teaching presence as the planning and design of the structure, process, interaction and evaluation aspects of the online course. According to Anderson (2002), due to the absence of the social cues and norms associated with the traditional classroom kaiako must be more explicit and transparent regarding the design and organisation of online courses. To cater to the different needs experienced by online ākonga, kaiako need to commit more time to designing and organising their online programme. Aspects they need to consider according to Anderson (2002), are the re-creation of Power Point presentations and lecture notes, the development of audio/video mini-lectures, providing personal insights into the course material, creating a desirable mix of and a schedule for individual and group activities, and providing guidelines on how to use the medium effectively. Swan (2003) states that these considerations are particularly important because consistent course structure and dynamic discussions have been found to be the best predictors of successful online courses. Course design and organisation are normally completed before the course begins and it is standard practice to tweak things as the course progresses (Anderson et al., 2001). It is becoming more common for institutions to provide their kaiako with technical support to design and organise their courses to where possible provide consistency between programmes across the institution. Institutions will also provide training in the facilitation of discourse in online environments.

2.6.1.3 Facilitating Discourse

Facilitating discourse is described by Anderson et al. (2001) as the means by which students are engaged in interacting about and building upon the information provided in the course instructional materials. Benbunan-Fich & Arbaugh (2006) amongst others state that this element of teaching presence is consistent with findings supporting the importance of participant interaction in online learning effectiveness. The purpose of facilitating discourse is to share meaning, identify areas where participants agree and disagree and areas where a consensus and understanding can be reached. To maintain momentum facilitating discourse requires the kaiako to review and comment upon ākonga responses, raise questions and make observations, keep discussion flowing, activate inactive students, and reduce the activities of domineering participants which may be detrimental to the learning of the group (Shea, Fredrickson, Picket & Pelz, 2003). The effectiveness of the facilitation of the discourse will impact on the amount of direct instruction required from the kaiako.

2.6.1.4 Direct Instruction

Direct instruction is defined by Anderson et al. (2001) as kaiako providing intellectual and scholarly leadership. This is partially achieved by sharing their subject matter knowledge with the ākonga. Anderson et al. (2001) continue that direct instruction needs to be conducted by an expert in that subject content not merely a facilitator because there will be a need to analyse comments for accurate understanding, provide sources of information, direct discussions in useful directions, and scaffold ākonga learning. Direct instruction also requires content expertise to evaluate the indicators that assess the discourse and the effectiveness of the educational process. Kaiako are responsible for using various means of assessment and feedback to facilitate reflection and discourse. Good feedback is crucial and communications must be perceived to have a high level of social presence/ kaiako immediacy (Baker, 2004) to

be effective. Kaiako must have both content and pedagogical expertise to interweave contributed ideas, diagnose misperceptions, and inject knowledge from textbooks, articles, and web-based materials. Teaching presence has some synergies with Te Taha Tinana.

2.6.2 Māori and Indigenous Pedagogies

Te Taha Tinana is one of the cornerstones of Durie's (1994) Te Whare Tapa Whā, strategy for Māori Health and is a good example of providing a Māori worldview of the inter-dependency and importance of each area of the whare. It is also highlights the important role that metaphor plays in the Māori language to illustrate concepts and ideas. Durie (1994, p.71) Whare Tapa Whā describes Te Taha Tinana as,

> "`Taha Tinana (bodily health) is a more familiar dimension, though the Māori emphasis is different in that there is a clear separation of tapu and noa. Certain parts of the body and the head in particular, are regarded as special (tapu), and bodily functions such as sleeping, eating, drinking, and defecating are imbued with their own significance, reflecting various levels of importance and requiring different rituals."

In the context of this research ako aligns with Durie's (1994) notion of Te Taha Tinana as this is the way by which the kaiako brings their programme to life. Good teaching practice requires a number of elements in order to be effective. Some of those elements include good pedagogy, effective use of resources and an appropriate environment that encourages ākonga engagement and achievement. Indeed, the words kaiako and ākonga both use ako as their foundation and is reflective of the notion of reciprocal learning.

Ako is described by Macfarlane (2004) as a notion of reciprocity in teaching and learning. That descripition proposes that the status of kaiako as ākonga are interchangeable. The word ako according to Moorfield (2003) is, "to learn, study, instruct, teach, advise." Therefore, the notion of teaching and learning is implicit in the single word of ako. The Education Council of New Zealand also supports the idea proposed by Macfarlane stating that ako means "[teachers] taking responsibility for their own learning and that of Māori learners" (2011, p. 2). The Education Council of New Zealand further define ako as "Practice in the classroom and beyond" (2011, p. 3). The Education Council therefore acknowledge that learning takes place in both formal and informal settings. Teaching and learning can equate to schooling but can equally be used to describe learning that takes place at home or away from school. Education is not confined to the walls of the classroom, nor is it the domain of kaiako.

The importance of having a safe learning environment, Māori being allowed to be Māori; and a qualification of kanohi ki te kanohi (face to face interactions) (New Zealand Council for Educational Research, 2004) is the physical manifestation of Te Taha Tinana. Palmer (2002) describes how the gift of a fully functioning body, transformation through life cycles and pursuit of good health are key indicators of Te Taha Tinana. Firstly, Tiakiwai and Tiakiwai (2010) recognised the importance of establishing a suitable e-Learning environment. Specifically, issues surrounding time, space and place as well as the integration of e-Learning into classroom teaching and learning practice needed careful consideration. Students adapted quickly to the new learning environment often taking greater responsibility for their learning (Tiakiwai & Tiakiwai, 2010). The design of the tools was identified as playing major roles in

facilitating engagement with e-Learning at all levels. The following themes were specifically viewed as being influential factors on e-tool design and development: The differences in the use of language and symbols – this theme emphasises the difficulties of transferring knowledge forms into digital concepts. The technological infrastructure – reliability, availability, accessibility and the cost effectiveness of infrastructure affected the ability of schools, classrooms, teachers and students to effectively use tools. Additionally, when the technology proved unreliable this increased the e-teachers' workloads particularly within the Wharekura (Māori medium secondary schools). Moreover, all classes required a supervising teacher placing an additional burden on kura (schools) that were already facing staffing shortages (Waiti, 2005). A number of studies have been undertaken with regards to Māori interaction with e-learning. See for example the series of workshops hosted by Ohia, Irwin and the Institutes of Technology and polytechnics of New Zealand in 2003.

Ohia (2005) stated that due to the rapid onslaught of technological advancements Māori needed to position themselves to embrace technology with confidence. He also asserted that Māori should be proactive in this regard rather than reactive - or worse yet, spectators. According to Ohia (2005, p. 3), "Māori have enough entrepreneurial spirit and opportunism to be at the cutting edge of technological innovation and creativity, and lead in its engagement with Māori learners and resource people". He also raised the issue of capturing wairua in an online environment but more particularly in an asynchronous environment and likened the e-learning development journey to that of Tāwhaki, and having to retrieve that knowledge in cooperation with those experts who already possess it. Tāwhaki according to some iwi was responsible for retrieving the three baskets of knowledge from the heavens. His journey was fraught with challenges and danger which tested his mental, physical and spiritual mettle eventually managing to overcome to successfully complete his journey. This particular insight by Ohia starts the discussion about the integration of mātauranga Māori (Māori epistemologies) and digital technology.

The merging of mātauranga Māori and tikanga with technology was identified by Ohia as a critical factor. Kaupapa Māori consists of elements that both evolve and remain constant which ensure Māori remain authentic according to tikanga as well as allowing Māori to participate in the modern world. Authenticity guarantees the consistency, sustainability and use of Māori principles and values (such as mana, tapu, manaakitanga, aroha, tino rangatiratanga and whanaungatanga) in everyday life, ensuring it is appropriate for Māori. Maintaining these values as its foundation will enable Māori to assess and evaluate the benefits that are on offer (New Zealand Council for Educational Research., 2004). The project had three objectives:

> "1. To describe the current use and nature of online learning for Māori,
>
> 2. To identify the critical success factors and pedagogy for effective use of e-learning to increase access, participation and achievement for Māori learners and
>
> 3. To train educators throughout the tertiary education system in New Zealand on the effective use of e-learning for Māori.

The following six key points, all of which reflect the important role that Māori values play in online programmes related to kaupapa Māori resulted from the hui. The first was the importance of having a safe learning environment ensuring that Māori ways of knowing and

doing were central to the teaching and learning programmes. Secondly, the group also clarified the importance of kanohi ki te kanohi (face to face) teaching for Māori and how face to face types of interaction may be approached in e-learning environments. Thirdly, the reference group emphasised the importance of establishing and maintaining positive online relationships. Fourthly, the notion of ako or reciprocal learning is just as important in e-learning environments as it is in face to face classes. Fifthly, there was an acknowledgement that wairuatanga needed to be reflected in the e-learning space but how this was achieved was still unknown. Finally, that jargon including the use of Māori terms were used quite loosely in the e-learning environment. The use of the Māori terms did not necessarily reflect a Māori worldview but had been adopted to provide a mono-cultural Western worldview. The reference group laid the platform for further research into Māori and e-learning to follow.

Over the ten years between 2000 and 2010 according to Tiakiwai and Tiakiwai (2010), e-Learning initiatives across the New Zealand education sector gained considerable momentum. Increased engagement by Māori in e-Learning and for schools and institutions to develop or participate in initiatives that would promote increased Māori engagement in the use of these new technologies was an integral part of those initiatives (Tiakiwai & Tiakiwai, 2010). Five themes resulted from the Tiakiwai and Tiakiwai (2010) report. These were: the environment, relationships and communication in a digital environment, collaboration, pedagogy and quality tools. In a Canadian experience online distance education enabled First Nations students who lived in remote rural regions to remain at home and engage in academic study rather than move away to physically attend the tertiary institution (Simon, Burton, Lockhart & O'Donnell, 2014).

As stated earlier in this chapter distance education is not a new phenomenon but has been in use since the 19th century when education via print based correspondence was offered (Tracey & Richey, 2005). Even though it is argued that online communication lacks the paralinguistic features available during kanohi ki te kanohi (face to face) interaction (Menezes & Rodrigues-Junior, 2009), language teachers have realised the potential offered by the development of online technology and have instinctively been at the forefront of the integration of these technologies within their teaching and learning programmes (Zamani, 2014). The whānau concept and pedagogy philosophy advocated by Smith (1995) explains that Māori values and practices derived from whānau are used as teaching and learning pedagogies. Core values such as manaakitanga (sharing and caring), aroha (respect), whakaiti (humility) are taken normal features of kura kaupapa Māori. Co-operative teaching and learning strategies such as tuakana (elder) and teina (younger), derived from whānau obligations where the older siblings teach and care for the younger siblings are normalised aspects of the pedagogy. The use of collaborative activities provides a culturally appropriate environment in which co-operative and collective attitudes and values can be practised. The sharing of knowledge, of respecting and tolerating knowledge and world views of others, of consensus discussion and decision making are primary examples of co-operative and collaborative pedagogies in action (Smith, 1995). Teachers of second languages employ these pedagogies in order to raise levels of proficiency and communicative competence of their students in their target language.

Successful e-Learning requires collaboration to be considered in a number of different ways. Collaboration needs to be considered as a teaching and learning practice and also needs consideration as a process of interaction and development between resources and participants. Finally, collaborative relationships needed to be broad ranging between communities, schools

and institutions to assist with the provision of e-Learning services and products (Tiakiwai & Tiakiwai, 2010).

A lack of fundamental pedagogical knowledge relating to e-Learning was identified. More specifically professional development for teachers was more focused on the use of new technology rather than understanding how the pedagogical effects of the technology. There was a suggestion that there needed to be a greater focus on pedagogy in e-Learning (Tiakiwai & Tiakiwai, 2010). Pedagogy, the science or art of teaching (New Zealand dictionary: The first dictionary of New Zealand English and New Zealand pronunciation, 1989) plays an important but different role when using technology as an educational tool for distance students and second language teaching and learning is no exception. Ko te āhua o te ako is the Māori phrase to describe pedagogy. It is made up of two key words: āhua which means the "characteristics of" and ako to "teach or learn". Te āhua o te ako is a prime consideration in the facilitation of online language learning. Lin and Bolstad (2010) conducted research in Aotearoa into the pedagogies employed by teachers using interactive e-learning technologies. Several of the participants in Lin and Bolstad's research project suggested that it was difficult to use ICT interactively in schools that used conventional assessment methods to measure academic achievement. The national secondary exams known as NCEA (National Certificate of Educational Achievement) was seen as restrictive and a barrier between the open, emergent, chaotic nature of online interaction and the rigidity of the organised social structure of formal education.

2.7 Technology

A computer can process numbers, words, still or moving pictures and sound with great accuracy (Gunduz, 2005). Computers have changed the way that people including students, teachers and scientists work, learn and play by allowing them to participate in these activities from a place of their choosing such as the comfort of their own homes.

The arrival of the internet and the ready availability of computers have greatly increased the popularity and accessibility of blended and online language education (Reinders, 2012). Language teachers and their distance students have benefitted from the advancements of technology and in recognising its potential they have welcomed these developments. Personal computers and internet access were the foundation for allowing better online communication and interaction between teachers and their online language students.

The type, amount and availability of technology have developed considerably over the last fifteen years (Zamani, 2014), including smart phones and other mobile internet accessible devices (Golonka, Bowles, Frank, Richardson & Freynik, 2012). The majority of this technology has been developed primarily for purposes other than language teaching. It has been necessary for teachers to assess the capabilities of the technology and subsequently adapt them to meet the needs of their distance students (Zhao, 2005).

2.7.1 Computer Assisted Language Learning

The evolution of computer assisted language learning or CALL occurred during the 1970's as the world experienced technology advancements resulting in the development of inexpensive computer technology and mass storage capability (Gunduz, 2005). By 1982, the

term CALL, after having undergone many variations to this acronym, was in common use in the United Kingdom (Davies, Otto & Ruschoff, 2012). Since then, improvements and developments in technology, such as the microcomputer, have enabled CALL to advance. More recently, transition to web-based technologies has made a more communicative style of language learning available to students and has advanced the establishment of communities of interactive language learners. The CALL technology has enhanced to ability for L2 teachers and students to have two-way synchronous interactions, no matter how distant they are form one another (Tracey & Richey, 2005). Additionally, the CALL technology that enables synchronous interaction also provides the ability to observe the nuances associated with sociolinguistic approach to language learning, something which was unable to be observed when using a text based technology alone. CALL also provides options for asynchronous L2 learning for distance or online learners.

2.7.2 Mobile-Aided Language Learning

In the mid 1990's developments in the handheld computer-based technology arena provided the platform for mobile aided language learning or MALL (Burston, 2013). MALL is an example of one of the advancements of technology and its adaptation for use by L2 learners. It has been suggested that due of its portability MALL has the potential to greatly increase outcomes for L2 teachers and learners (Palalas, 2011). Active learning and interactions in authentic real world contexts can be enhanced by the use of mobile technology which provides a means by which to immediately access facilitators, peers, information and resources. The iPod Touch became the first medium to provide students with mobile access to pod and vod casts. Mobile phones and Personal Digital Assistants (PDA) have also become valuable technology tools to enhance L2 teaching and learning. One of the challenges with MALL is the use of small keyboards for text based interactions. However, as students have become more familiar with the devices so too have they become more adept in their use.

In the year 2000, the results of a study called Technology and Second Language Learning by Warschauer and Meskill (2000) was published. This study focussed principally on the software used in language learning classrooms but there was some discussion about the use of hardware to support language teaching and learning. The researchers stated that every method of language teaching has been supported by some form of technology (Warschauer & Meskill, 2000). For example, the grammar translation method which was based on the drill and practice of grammatical exercises was supported by the blackboard, followed by the whiteboard and then the overhead projector. Furthermore, while the audio-lingual method was in vogue, the use of the audio tape was popularised. Finally, the introduction of the communicative language teaching and learning method promoting authentic and meaningful student engagement and interaction was well supported by the advancements in technology which had occurred during this time.

This study placed the technology into one of two categories. The first categorised those technologies that supported a cognitive approach to language learning and the second those which supported a socio-cognitive approach. The basis of the cognitive approach to language teaching and learning is the notion that language learning is an individual psycholinguistic act (Warschauer & Meskill, 2000). Using this approach allows language learners to form mental models of language based on intrinsic knowledge in combination with comprehensible, meaningful language. The authors focussed exclusively on software which supported this approach and given the year that this study was published and speed at which technology

advances is if not redundant, likely to have been superseded. When analysing the technology available to support a socio-cognitive approach however the authors considered the use of computer mediated communication for on campus and distance students.

The socio-cognitive approach to language teaching and learning is unlike the cognitive approach in that it is underpinned by the social aspect of language acquisition. From this perspective then students are provided with opportunities for authentic social interaction for both comprehensible input and exposure to the types of language they will likely encounter in social contexts outside of the classroom. Computer mediated communication therefore has been the perfect platform with which to provide both on campus and distance students with the opportunities for authentic social interactions. This technology has enabled both synchronous and latterly asynchronous web based conferencing and chat interactions. According to their research language classrooms which have integrated or embedded the use of technology into their teaching and learning programmes have been the most effective for achieving good student outcomes (Warschauer & Meskill, 2000). The authors concede that there are challenges, but also think that as technology continues to advance and develop so too will the outcomes for online L2 learners.

A review of technology types and their effectiveness for online L2 teaching and learning was conducted by Golonka et al. (2012). They examined previously conducted studies on this topic excluding some forms of technology from this review. These exclusions included desktop, laptop and internet connectivity, televisions, video tapes, audio tapes, DVD and CD players, digital slide presentation technology and standard email as these are now common place in most spheres of education (Golonka et al., 2012). For ease in assessing the technologies effectiveness, Golonka et al. (2012) categorise each tool according to its type namely: schoolhouse or classroom based technology, network based social computing and mobile and portable devices. There were two main conclusions which resulted from this study. Firstly, that although there had been rapid advancements in technology over the last three decades, there was very little evidence which supported the notion that technology had played a major role in improving the processes and outcomes for online L2 students. Although there was evidence showing that students' motivation and enjoyment was significantly increased there was little substantiation that these factors contributed to improved student learning. For the most part evidence indicating that technology had contributed to improved student learning and proficiency was still undeterminable. Secondly, the researchers urged a word of caution when using technological tools for online L2 teaching and learning. When employing technology to enhance language acquisition, pedagogical goals need to prevail over technological goals. In other words, the use of good technological tools will not improve bad pedagogical practice. Conversely a lack of technology will not hinder good pedagogical practice (Golonka et al., 2012). This quote by Higgins, Beauchamp and Miller (2007) exemplifies the statements above, "Good teaching remains good teaching with or without technology" (Higgins et.al. 2007, p215).

2.8 The Blending of the Pedagogy with Technology

Ka moe a Te Āhua o te Ako i a Hangarau ka puta ko Te Kounga o te Ako

(Quality teaching and learning results from the blending of good pedagogy and technology)

Distinctions have been drawn between distance education and online learning. Reinders (2012) outlines how distance education and online learning are different because although distance education can be delivered entirely online, it is also possible to use other modes of delivery such as the use of mail and books. A programme using a purely GT pedagogy could clearly fit into this category as the learning materials could be books and worksheets delivered by mail. Holmberg (2005) describes distance education as self-directed student teaching and learning programmes. The content and structure of the programmes are compiled and co-ordinated by teachers who are situated in a different, often very distant locations. Distance students are able to access and benefit from the support of a larger organisation such as a university. Likewise blended learning has a variety of interpretations.

Blended learning can include programmes which offer both online and face to face (F2F) courses. Blended learning can also include courses that both on campus and online students access at the same time or F2F courses that use educational technologies to enhance the delivery of the course (Spiliotopoulus, 2011). Blended learning is defined by Spiliotopoulus (2011, p15) as, "A learning model or approach that mixes web-based, mobile technologies and classroom technologies for on-campus courses or programs (with or without a reduction in 'seat time'). A succinct yet narrow definition by Graham (2006, p5) states that, "Blended learning systems combine face-to-face instruction with computer-mediated instruction". Reinders (2012, p. 288) produced a continuum which is helpful in providing a visual demonstration of his definition of blended learning stating that, "Blended learning thus sits on a continuum from less to more of online delivery, with purely online courses delivering all instruction online".

One of the goals of a blended learning is the provision of a more flexible learning environment. Flexibility provides students with the ability to accommodate time, location, delivery method and communication constraints that would otherwise prevent them from accessing the programme. The use of blended learning also helps to deal with the change in student demographics, learning styles, public expectations and the economic climate (Spiliotopoulus, 2011). Technology can potentially increase interaction between teachers and students, students and students and time on task. Furthermore, technology also provides the possibility of being better able to cater to the diverse natures of students, their needs and learning styles (Spiliotopoulus, 2011). The introduction of technology has also compelled a rethink about L2 teaching and learning pedagogies to move away from teacher centred approaches and more towards more learner centred approaches (Benson, 2012). Notwithstanding the influence technology has had on the paradigm shift towards learner centred teaching the main justification for the shift are founded in good pedagogy and producing better achievement outcomes for the students (Benson, 2012). Additionally, Garrido (2005) suggests that designers of language learning courses also need to consider how to continue to integrate Intercultural Communicative Language Teaching (iCLT), into their online and distance programmes.

The technological developments since the invention of the computer and subsequently the internet have made distance education more easily accessed and widely available. As computer technology has advanced and become more mobile, distance students are no longer tied to a desktop computer but are able to access their education from almost anywhere. Language teachers have taken advantage of the technological innovations to allow global access to their courses if they so wish. However, as the technology has been developed primarily for other purposes, language teachers have learned how to adapt the technology to

suit their purposes. For example, in the era of vinyl records, language teachers used vinyl to support the book work that distance students used. As vinyl gave way to cassettes so these were adopted instead. As cassettes made way for video and CD's language teaching also moved with the times. For the most part video and CD's have given way to online videos, interactive live streaming and sound files that are accessible via the internet. Technology has been extremely influential in the ability to deliver a better quality of distance programme and course for students. It provides students with more flexibility and the possibility of studying without having set foot in a classroom. Coming to terms with how to effectively adapt the pedagogy with the technology to achieve the desired outcomes for both students and teachers has now become the challenge. There are some difficulties with effectively integrating intercultural communicative language teaching into online and distance programmes. These include the idea of attaining and maintaining social presence in the online environment.

2.9 Te Taha Whānau: Social Presence

Social presence is defined by some academics as the non-verbal cues such as facial expression, body movement and eye contact which enhance interaction with one another (Mehrabian, 1972). This study hypothesised that media such as fax machines, voice mail and audio teleconferencing were unable to convey non-verbal cues and as a result would impact negatively on interpersonal communication. Social presence is also described by using the adjectives closeness, warmth, affiliation, attraction and openness (Rourke et al., 1999). Rourke et al. (1999, p. 2) define social presence as "the ability of learners to project themselves socially and emotionally in a community of enquiry". Using this model, it is further suggested that kaiako and learners need to develop interactive relationships so that deep and meaningful learning can occur (Rourke et al., 1999). Social presence in online learning has been described by Gunawardena & Zittle (1997, p. 9) as, "the degree to which a person is perceived as a real person in mediated communication". They also contend that social presence is the most studied aspect of the CoL framework. Social presence has parallels with principles of Social and emotional learning (SEL). SEL has always been an integral part of Māori life. Macfarlane, Macfarlane, Graham & Clarke (2017, p. 275) argue that SEL is not a new phenomenon for Māori but is clearly apparent in "Māori stories, values, genealogy and history steeped in social and emotional imperatives."

Table 3
The Three Phases of Social Presence. (Anderson et.al, 2001)

Elements	Categories	Indicators
Social Presence	Open communication	Risk-free expression
	Group cohesion	Encourage collaboration
	Affective expression	Emoticons

Studies about the influence between student connectedness and interaction on the effectiveness of the whole group has found that there is a strong relationship between social presence and learning outcomes (Arbaugh, 2005). Further research by Arbaugh & Benbunan-Fich (2006) also found that activities which cultivate social presence also enhances learners' satisfaction with the online learning environment. Their research also showed that collaborative activities allow learners greater opportunities for increased social presence and a greater sense of online community, which also tends to improve the socio-emotional climate in online courses. Positive social climates support more rapid familiarity and subsequent mastery of the

technological aspects of distance education (Anderson, 2002). This increased satisfaction with both the learning process and the medium through which it is delivered.

The categories of social presence as defined by Rourke et al. (1999) are open communication, affective expression, and group cohesion. The focus on social presence was an appropriate and important place to begin the study of online learning considering its asynchronous nature. However, most of that research was conducted without considering its relationship to cognitive and teaching presence. The primary issue of concern is where social and cognitive presence intersect especially when students realise that they are not interacting for purely social reasons. A sense of community is built upon common purposes and inquiry. Social presence is less important if the learning activities are information acquisition and there is no need for ākonga to collaborate with each other or benefit from the perspectives of others (Picciano, 2002).

While social presence alone does not ensure that critical discourse will develop in the online learning environment, it is extremely difficult for such discourse to develop without a foundation of social presence (Garrison & Cleveland-Innes, 2005). Beuchot and Bullen (2005) conducted research of the effects of interpersonality in online learning. The results suggest that increased sociability of course participants leads to increased interaction. The implication that can be drawn from that result is that social presence is a precursor to the development of cognitive presence. That implication is further supported by Anagnostopoulos, Basmadjian, & McCrory's (2005) research on intersubjective modality. Anagnostopoulos Basmadjian and McCrory (2005) found that intersubjective modality in the online environment occurs when one participant explicitly refers to another participant's statement when developing his or her own post. Thus, the foundation for higher level inquiry is established as discussion between the participants takes place.

As the study evolves, so too does the nature of social presence within the group of participants. Social presence is a valuable tool for the establishment of affective communication and development of social bonds. Nevertheless, for the sustainability and durability of the community of inquiry the group must feel secure to communicate openly and unite around a common goal or purpose (Thompson & MacDonald, 2005). Social presence must be more than the establishment of socio-emotional presence and personal relationships. Community requires open and purposeful communication and respect. Swan and Shih (2005) found that the sense of community is significantly influenced by the strength of social presence and perceived learning outcomes. Additionally, group cohesion and community are related to higher-quality outcomes. Social presence in a community of inquiry must create personal but purposeful relationships and an understanding of how social presence evolves in a purposeful online community is required.

Brown's (2001) research on the process of building online communities discovered that there were three stages to creating a sense of belonging. The first stage was to establish relationships. The second stage was to build a sense of belonging to the community. The third stage was when camaraderie was achieved. The three stages identified by Brown (2001) align with the three categories of social presence which suggest that social presence evolves from open communication or interaction by achieving a level of comfort and trust. The second category is the exchange of purposeful academic discourse and the final category is achieving camaraderie through the development to personal relationships. Brown (2001) also argues that progression in community-building is correlated with intensity of engagement.

Brown's assertions (2001) are supported by Our Code; Our Standards published by The Education Council of New Zealand (2017). There are four codes under the heading of the Code of Professional Responsibility which outline criteria that a teacher should meet in order to be effective in their profession. Code 1, Commitment to the teaching profession states that "I will maintain public trust and confidence in the teaching profession by: engaging in professional, respectful and collaborative relationships with colleagues". Code 2, Commitment to learners' states that, "I will work in the best interests of learners by: engaging in ethical and professional relationships with learners that respect professional boundaries". The relationship theme is continued in Code 3, Commitment to families and whānau which adds that, "I will respect the vital role my learners' families and whānau play in supporting their childrens learning by: engaging in relationships with families and whānau that are professional and respectful". Finally, Code 4, commitment to society provides further evidence of the importance of relationships by stating, "I will respect my trusted role in society and the influence I have in shaping the future by: fostering learners to be active participants in community life and engaged in issues important to the wellbeing of society." (The Education Council of New Zealand, 2017, pp. 10-12). While it is obvious that relationships are important in both face to face and online interactions, computer mediated communication (CMC) systems can influence the effectiveness of social presence in online interactions.

When using computer-mediated communication systems, social presence greatly impacts on learners' interaction in an online learning environment (Tu, 2002). It has also been argued by Tu (2002) that the absence of social context cues was the key difference between face to face interaction and mediated communication. Tu's research determined that the lack of non-verbal cues led to misunderstandings of the social situation, often prompting inappropriate responses, for example, the use of hostile and intense language. Conversely, it has also been suggested that in some cases non-verbal cues are unnecessary to convey messages. For example, this may occur when the message is simple and unambiguous. Furthermore, it has been found that expressions of feelings, self-introductions, joke, compliments, greetings and closures are contained in many CMC interactions (Rourke et al., 1999). It is also argued that users of CMC have found other methods of conveying non-verbal cues. For example, these include the use of capital letters, exclamation and question marks and more recently the use of emoticons (Menezes & Rodrigues-Junior, 2009). Both teachers and students use appropriate language to describe their feelings, emotions and humour. Other subtler non-verbal forms of communication are more likely to be expressed using text. For example, the phrase 'laugh out loud' or LOL is used to show the reader finds something humorous. Therefore, social presence is the responsibility of both the teacher and students. Whether this social presence captures the essence of wairua remains to be seen, as it is possible that wairua manifests itself in a different way. Wairua is one of many Māori words which has become a part of the Kiwi, or contemporary New Zealand culture and practice, vernacular.

Many other Māori words including whānau have become a normal part of the New Zealand vernacular. The New Zealand Oxford Dictionary (2005) defines whānau as, "noun *(NZ)* a family, esp. an extended Māori family." Moorfield's (2003) has two more extensive definitions of the word whānau. Firstly, he agrees with the New Zealand Oxford Dictionary's definition that the word whānau is a noun meaning extended family or family group. However, he continues in this definition by explaining that whānau can also be used as a term of address for a group of people who may or may not have kinship ties. The second meaning given to the word whānau is a verb, to be born or to give birth. These definitions highlight the fact that to understand Māori words one needs to appreciate the context in which they are being used. The

meanings of Māori words are context dependent. Durie's (1994) definition of Te Taha Whānau needs to be clearly understood to avoid ambiguity. Te Taha Whānau Durie (1994) explains, acknowledges the relevance and important role extended family members have on the social wellbeing of their loved ones. He describes family as being the primary support system for Māori. The family provide physical, cultural and emotional support to the patient which are just as important for their recovery and well-being as any medication they may require. Secondly, whānau maintain the identity and sense of purpose for their loved one. Whānau is also about establishing and maintain a sense of belonging. Strength in numbers to support a patient in their recovery and provide support to each other as well. He states that, "… an insistence on being overly independent suggests a defensive attitude, while failure to turn to the family when the occasion demands is regarded as immaturity not strength."

The terms whānau and whanaungatanga have a broad interpretation and wide application in educational contexts. These words often refer to the many relationships that kaiako, ākonga, mātua and the hapori have to negotiate and navigate in educational settings. Bishop, Berryman, and Richardson (2003) found that Māori students, caregivers, principals and some teachers believed that the quality of the relationships and interactions between the teachers and Māori students was the most important influence on Māori students' educational achievement. Whanaungatanga then underpinned the subsequent research and strategy development by the New Zealand Ministry of Education for the realisation of Māori student potential.

The New Zealand Ministry of Education in Ka Hikitia (2013), Te Whāriki: Early childhood curriculum (2017), Tātaiako: Cultural Competencies for Teachers of Māori Learners (2011) Macfarlane, Webber, Cookson-Cox and McRae (2014) and Chapman, Clarkson &Friesen (2018) provides definitions of whānau to assist schools and teachers to understand how the concept of whānau can be applied in their settings. These researchers and documents outline the responsibilities and commitment the teaching profession has to enabling rangatahi (youth), tamariki (children) and mokopuna (younger children) to reach their potential to fulfil their dreams and aspirations. Macfarlane et.al (2014, pp.1 & 188) conducted research which sought to, "establish whether a strong and positive Māori identity is a resilience factor in the lives of Māori students." Four 'Mana' constructs emerged from the research which were underpinned by 'Mana Whānau'. Mana whānau for the students meant that, "Māori students who are successful appreciate that their families value education, and that their school success is important to the whole whānau because their success is seen as a driver of the whānau's success."

The Māori online dictionary defines whanaungatanga as, "relationship, kinship, sense of family connection – a relationship through shared experiences and working together which provides people with a sense of belonging." Using this definition, a community of online learners could be considered a whānau, having established a relationship through shared experiences and working together. This is similar to Garrison's definition of social presence. Garrison (2006b, p. 63) describes social presence as, "… the ability to project one's self and establish personal and purposeful relationships."Garrison (2006b) has identified three main aspects of social presence. They are effective communication, open communication and group cohesion. He continues saying that although effective communication and group bonding are valuable the group needs to feel secure to communicate openly. They also need to bond around a common purpose. Garrison (2006b) believes that social presence is more than the establishment of socio-emotional and personal relationships stating that cohesion requires open

and purposeful communication and respect. He acknowledges that personal relationships can take time to develop and that the primary focus therefore should be on open communication. He argues that effective open communication is required to establish a sense of community and belonging. Lipman (2003, p. 95) lists some features of communities of inquiry including inclusiveness, participation, shared cognition, face-to-face relationships and feelings of social solidarity. In discussing face-to-face relationships Lipman states that, "these relationships may not be essential to communities of inquiry, but they can be very advantageous." Facial expression and open communication are helpful tools when understanding meaning.Swan (2003) found that there had been a change in how social presence manifested itself over time in online course discussions. She reported that the open communication categories had increased while the cohesive indicators had decreased. Swan (2003, p. 156) theorised that "it was possible that the use of such reference became less necessary as a clear classroom community was formed". Another theory is that the discussion was more exploratory than collaborative.

However, contrary to Swans (2003) findings, Vaughan (2004; in Vaughan & Garrison, 2005) found the opposite in that over time, the frequency of affective and open communication comments decreased, but group cohesion comments increased. According to these findings, Vaughan (2004) then suggested that affective and open communication was necessary to establish a sense of community and that it was only after the social relationships were established and the group became more focused on purposeful activities that cohesive comments begin to take precedence. He further suggested that because a sense of community was established, there also was less need for social reinforcement. Social presence online becomes more transparent as the focus shifts to academic purposes and activities. The word whānau and whanaungatanga have a very broad application in educational contexts.

Te Taha Whānau for the purposes of this literature review refers to the many relationships that need to be considered when offering second language programme using an online medium. The whānau concept and curriculum concept developed by G. Smith (1995) provides Māori communities some influence over the content and subject ranges in school curriculum. School leaders are now able to choose what is included in curriculum and knowledge which connects with the interests and backgrounds of Māori learners. Schools now have the opportunity to acknowledge the relevance and importance of values and practices of the whānau and positively reinforce them in the curriculum content. These school leaders and teachers normalise Māori knowledge and epistemologies. This approach often conflicts with the experiences of most Māori students in English medium schools. Schools can now validate and legitimise Māori knowledge, oral histories, cultural forms and practices as part of the normal everyday curriculum and pedagogy. There are a number of ways in which Māori values can be integrated into the curriculum of individual schools and online learning is one of these.

Whānau relates to the key point noted above that in the report on Critical Success Factors and Effective Pedagogy for e-Learning in Tertiary Education that relationships need to be simulated online (New Zealand Council for Educational Research, 2004). Palmer (2002) identified the contrast between ideal and actual experience, support, aroha (love/ compassion) understanding and support as key components found in Te Taha Whānau. The manner in which teachers and students relate, interact and communicate differs in a digital learning environment. The e-Learning environment allows students to assume more responsibility for their learning transforming the teacher into more of a facilitator than teacher. The lack of face-to-face contact meant that teachers needed to be more proactive in establishing relationships

with their students. However, it was also noted that there were times where teachers still felt the need to create face-to-face opportunities beyond the initiatives already in place (Tiakiwai & Tiakiwai, 2010). The relationship between the effectiveness of e-tools and their implementation in the classroom was also stressed as a major challenge (Tiakiwai & Tiakiwai, 2010). Initially, there were a number of other challenges faced by the school staff involved in this initiative. The development of a shared timetable for all the schools involved in video conference lessons proved challenging until a part-time KAWM co-ordinator was appointed in mid 2002 (Waiti, 2005). Notwithstanding the challenges in the implementation of the online classroom however, principals, teachers, and students endorsed the video conferencing initiative believing it to be the best option in providing senior students with greater subject choice in te reo (the Māori language). Other factors which enabled the most productive use of KAWM were the ability of principals to provide leadership, guidance, organisation, and motivation, the ability of schools to network effectively, the reliability of the technology, access to technical and professional support and professional development (Waiti, 2005).

He Kaupapa Ara Whakawhiti Mātauranga (KAWM) was a report released in 2005 which evaluated the effectiveness of Information Communication Technology (ICT) in kura kaupapa, Māori boarding schools and was aimed at improving student achievement, improving school performance, strengthening school and community relationships, the upgrading school ICT infrastructure and improving teachers' professional capability (Waiti, 2005). In its evaluation of KAWM, a Ministry of Education initiative through ICT it was found that the online lessons needed to be supported by opportunities to establish a relationship between teachers and their online students. This was achieved by holding face-to-face hui. Waiti (2005) expressed that school leaders and teachers felt that these hui and other inter-school events were valuable opportunities for building and strengthening relationships between the students.

In the Canadian experience, the relationship between First Nations peoples and the Canadian state ensures that First Nations peoples assume control of their own affairs including education. Historically successive Canadian governments have enacted laws contrary to the intent of historical treaties in an effort to seize control of and exploit the land and resources. Simon et. al. suggest that distance education has a major role to play in mitigating the effects of government policies designed to remove First Nations peoples from their lands (Simon et al., 2014). To this end Universities and First Nations communities continue to explore ways of enhancing distance learning and technology to provide access to distance education remote communities of First Nations peoples. Simon et al. (2014)say that their research found that as a result of remaining in their local area to study, these students have also been able to make positive contributions both economically and socially to their communities (Simon et al., 2014). Furthermore, they insist that ensuring the availability of appropriate distance education is a key factor to the long-term sustainability of those communities.

Given the right conditions American Indian students who are generally significantly older than traditional college students, have often dropped out of school, and are financially and emotionally constrained can benefit from distance education that recognises ‘distance’ is not only geographic but also a cultural phenomenon (Lindberg, Campeau, & Makokis, 2003). Therefore, distance education needs to be culturally sensitive. In addition, Lindberg et al., Makokis (2003) contend that both Indigenous and distance education suffer from the perception of having less credibility than western models of in class education and that a lack of peer support and individuality have posed challenges for Indigenous distance students. Consequently, they articulate three important factors which typify successful distance

education programmes for Indigenous students. Firstly, lecturers need to establish a personal and trusting relationship with their students, secondly, culturally appropriate support is available and thirdly Indigenous worldviews, understandings and philosophies are treated with integrity and respect and given the academic legitimacy and validity that they deserve (Lindberg et al., 2003).

According to Valadian (1999), the term distance education has different connotations when viewed from the perspective of an Indigenous student. Distance education from a western perspective addresses the issues of space and time between the teacher and student. From the Indigenous perspective, they must also be cognisant of bridging the socio- cultural difference, the language difference and the differences between conceptual frameworks operating in the same environment. Distance education for groups of Indigenous minorities must integrate different philosophical concepts, structures, social and cultural frameworks which go beyond existing structures in order to achieve quality educational outcomes. The values of Australian Aboriginal societies place obligations and responsibilities to community ahead of self (Valadian, 1999). This is in stark contrast with western notions of excellence and achievement. Schooling and tertiary training do not equip Indigenous students with the skills, knowledge and capability to make a meaningful contribution back into their own communities. Valadian (1999) stresses the answer is a rigorous pro-active curriculum which respects Indigenous cultural values, knowledge and practices.

2.10 Te Taha Wairua: Connectedness/ Presence

The lives, traditions, values, beliefs and practices of the Māori people have always been underpinned and guided by wairua (spirit) and wairuatanga (spirituality). Numerous writers including Beattie (1990), Best (1907, 1986), Durie (1994), Inia (2018), Jones (2013), Kāretu (2002), King (2003a, 2003b), Makereti (1986), Patterson (1992), Tapiata (2014), Walker (1987), Williams (2007) and Winitana (2010), concur that Māori were and continue to be a spiritual people. King (2003b) declares that one of the reasons that Māori converted so easily and quickly to Christianity was that they found many synergies between their own spiritual beliefs and those of Christianity. The Christianisation of Māori people led to the reinterpretation and misunderstanding of the word wairua having religious connotations rather than its traditional meaning of spirituality. Maintaining a more traditional interpretation but in a contemporary setting Durie (1994, p. 70) states that Te Taha Wairua is,

> "…generally felt by Māori to be the most essential requirement for health. It implies a capacity to have faith and to be able to understand the links between the human situation and the environment. Without a spiritual awareness and a mauri (spirit or vitality, sometimes called a life-force) an individual cannot be healthy and is prone to illness or misfortune. A spiritual dimension encompasses religious belief and practices but is not synonymous with regular church going or strong adherence to a particular denomination. Belief in God is one reflection of wairua, but it is also evident in relationships with the environment, land, lakes, mountains, reefs have a spiritual significance quite apart from economic or agricultural considerations, and all are regularly commemorated in song, tribal history, and formal oratory."

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Participants in O'Carroll's research (2013a) studying the possibility of experiencing wairua and mauri in an SNS (Social Networking Site) environment made comments such as being able to feel the wairua or to experience the wairua of the other participant. Their comments suggest that wairua can only be experienced through actual physical interactions and presence with people, places and objects. O'Carroll (2013b) suggests that from a holistic perspective wairuatanga is a core component of whanaungatanga.Barlow (2002, p.152) supports the assertions made by both Durie (1994) and O'Carroll (2013a) affirming that wairua means spirit. He too states that:

> "The Māori believe that all things have a spirit as well as a physical body; even the earth has a spirit, and so do the animals, birds, and fish; mankind also has a spirit … When a person dies their physical remains are interred in the bosom of Mother Earth, but their spirit lives on and travels the pathway of Tāne to the gods that created them … In contrast to Christian theology, there appears to be no evidence in Māori philosophy of the idea of a resurrection … but Māori do believe that the spirit is immortal."

Pere (1997, p. 16) also acknowledges that,

> "Wairua is an apt description of the spirit – it denotes two waters. There are both positive and negative streams for one to consider. Everything has a wairua, for example, water can give or take life. It is a matter of keeping a balance."

Valentine, (2009, p. 60) also acknowledges that wairua has many facets stating,

> "There are many dimensions of wairua … wairua of the people, wairua of the land, wairua of the spoken word, wairua of the child, wairua of different generations; wairua of the ancestors, the wairua that directs and inspires a person to engage."

2.10.1 Tātaiako Wānanga/ Manaakitanga

In a personal communication one research participant Pūmanawa (2018) stated that her understanding of wairua is derived from the word itself. The word wai translates as water which

for her evokes imagery of fluidity. She visualises how water changes its form, from liquid to solid and even a gas, it can ebb or flow, rise or recede and it can move swiftly or drift gently by. It can be contrary, which gives rise to an understanding of the word rua, which means two. Water is also composed of two elements -hydrogen and oxygen; it can sustain life or if one is not careful can also take life. So wairua is a complex state of spirituality which has many differing faces dependant on the influences around it. Pūmanawa (2018) provided examples of her understanding of wairua by sharing three short stories of her personal journey in te ao wairua the spiritual world). Prior to these events Pūmanawa had not been overly spiritual in a Māori sense but was and continues to have a strong spirituality founded in Christianity.In the first example, Pūmanawa stated that she had gone to the urupā (cemetery) to visit her mother who had recently passed. Pūmanawa was still in the grieving process. While visiting her mum a pīwaiwaka (fantail) arrived and flitted and danced with close proximity to her. While pīwaiwaka are renowned for such behaviour they remain reasonably cautious and tend to tire of humans very quickly. However, this particular pīwaiwaka flew close enough to touch and remained close for what seemed an unusually very long time. This interaction Pūmanawa believes was her mother, or at least a sign from her mother signifying that she was okay and was happy to be reunited with her own parents. While Pūmanawa upon reflection now believes this was a wairua experience she was not aware of it at the time. The second incident Pūmanawa was once again visiting her mum. This time she took her mum's dog with her as the dog too was pining her loss. The dog lay contentedly down beside the grave looked thankfully at Pūmanawa and took its last breath. This experience had a huge impact on Pūmanawa and was probably the incident where she realised she was having wairua experiences. It became an epiphanous moment and the start of her journey in te ao wairua. In her final example, Pūmanawa shared an account which involves a self-initiated wairua or spiritual journey. Pūmanawa has long battled breast cancer. She has undergone surgery and been treated using conventional western methods but has found the after and side effects difficult to cope with. With her most recent round of chemo and radiology treatment she adopted a complementary recovery strategy which she developed herself. She explained that it is basically a meditative or spiritual journey which has eight stages. During each stage she visits a number of people (who have passed) who were significant figures in her life. After adopting this practice, she has experienced far less discomfort from the side and after effects of the conventional western treatments. These experiences are examples of wairua in a spiritual context. Foster (2009) had three participants in her research study which had two aims. Firstly, she wanted to identify aspects of wairuatanga and how the participants expressed this through their teaching and learning. Secondly, use the findings from her research to raise teacher's awareness of wairuatanga and to integrate wairuatanga in authentic and sincere ways in their own teaching and learning practise.Foster's participants' sense of wairuatanga (2009) was informed and underpinned by their understanding of mātauranga Māori, whakapapa, te reo and tikanga. They used various mediums to express their understandings of wairuatanga ranging from the use of te reo and tikanga Māori, and the visual and performing arts. While wairuatanga was described as having a sense of spirituality, it was an integral element in an holistic approach to teaching and education, similar to Te Whare Tapa Whā, catering for the cognitive, physical and social needs of the ākonga. Wairua is a very difficult term to define but in its simplest form means spirit and wairuatanga spirituality. Moorfield (2003) defines wairua as:

> "1. (noun) spirit, soul-spirit of a person which exists beyond death. It is non-physical spirit, distinct from the body and the mauri … Some believe that all animate and inanimate things have a whakapapa and a wairua … During life, the wairua may leave the body for brief periods

> during dreams … On death the wairua becomes tapu. It is believed to remain with or near the body and speeches are addressed to the person and the wairua of that person encouraging it on its way to Te Pō. Eventually the wairua departs to join other wairua in Te Pō, the world of the departed spirits, or to Hawaiki, the ancestral homeland …
>
> 2. (noun) attitude, quintessence, feel, mood, feeling, nature, essence, atmosphere."

Durie's (1994) statement above acknowledges that wairua is closely linked to other metaphysical concepts such as mauri (life force), tapu (sacredness), and mana (integrity) to name but a few. Mauri is defined by Moorfield (2003) as, "life principle, life force, vital essence, special nature, a material symbol of a life principle, source of emotions - the essential quality and vitality of a being or entity. Also used for a physical object, individual, ecosystem or social group in which this essence is located." This definition is still difficult to understand from a western viewpoint. However, some of the uses of the word mauri in poroporoaki (ceremonial farewells to the dead) may provide a better understanding. Moorfield (2004, p. 227-228) is quoted as saying,

> *"*Takoto mai, e koro, kia tangihia koe e ō iwi. Auē! Ka mau te punga here o te waka nei. Ka ngaro koe, te kaihautū, te kākākura o roto i te pōkai, te puhi o Aotearoa, te kura whakahirahira o Te Waipounamu, te mauri o te whenua, te mauri o te tangata, haere! Haere rā!
>
> Lie in state, sir, to be wept over by your people. Oh, dear! The anchor of this canoe is taken. You are gone, the fugleman, the leader of the flock, the adored one of the North Island, the important treasure of the South Island, the life force of the land and the people. Depart! Farewell!"

Mauri also goes hand in hand with tapu. Tapu is another one of those metaphysical concepts which is equally difficult for western perspectives to grasp. Moorfield (2003) has three definitions for tapu.

> "1. (stative) be sacred, prohibited, restricted, set apart, forbidden, under atua protection - see definition 4 for further explanations.
>
> 2. (modifier) sacred, prohibited, restricted, set apart, forbidden, under atua protection - see definition 4 for further explanations.
>
> 3. (modifier) holy - an adaptation of the original meaning for the Christian concept of holiness and sanctity.
>
> 4. (noun) restriction, prohibition - a supernatural condition. A person, place or thing is dedicated to an atua and is thus removed from the sphere of the profane and put into the sphere of the sacred. It is untouchable, no longer to be put to common use … When tapu is removed, things become noa, the process being called whakanoa …"

Jackson (1988, p. 41) describes tapu in this manner:

> "It [tapu] was the major cohesive force in Māori life because every person was regarded as being tapu or sacred. Each life was a sacred gift which linked a person to the ancestors and hence the wider tribal network. This link fostered personal security and self-esteem of an individual because it established the belief that any harm to him was also disrespect to that network which would ultimately be remedied. It imposed on an individual the obligation to abide by the norms of behaviour established by the ancestors. In this respect, tapu firmly placed a person in an interdependent relation with his whānau, hapū, and iwi."

Moorfield's (2003) third definition for tapu, "3. (modifier) holy - an adaptation of the original meaning for the Christian concept of holiness and sanctity" can be seen in many of the Christian karakia (prayers) and hīmene (hymns) that are commonly and regularly heard around Aotearoa/ New Zealand. For example, in the Holy Bible is Te Paipera Tapu, the second line of the Lord's Prayer says, "Kia tapu tōu ingoa" which translates as Hallowed be thy name and in the hīmene Wairua Tapu which invites the Holy Spirit to come down from above and bless the rōpū (group) or hui (meeting). In this regard Westerners are able to gain some understanding of what tapu is but need to remember that from a Māori perspective there is not necessarily a religious connection. Tapu and mauri are also closely related to mana.

Mana like most of these other concepts has a number of definitions which depend on the context in which it is used. Moorfield (2003) once again provides three meanings for mana,

> "**1. (verb)** to be legal, effectual, binding, authoritative, valid.
>
> **2. (noun)** prestige, authority, control, power, influence, status, spiritual power, charisma - mana is a supernatural force in a person, place or object. Mana goes hand in hand with tapu, one affecting the other … There is also an element of stewardship, or kaitiakitanga, associated with the term when it is used in relation to resources, including land and water.
>
> **3. (noun)** jurisdiction, mandate, freedom."

Beattie (1990, p.17) provides an example of the use of the word mana when explaining one of the Māui oral traditions, "Then Maui came down from the height, and passing the *mokai* (pet bird) at the mouth of the cave he went in to find that *Mahuika* was dead-killed by the power of *Maui's mana* (influence)." In another extract Beattie (1990, p. 27) states, "*Tipu-kerekere* means thick, dark clouds, and the *mana,* or power, residing in the god of this name was later given to *Ruaimoko,* the god of earthquakes." It can be deduced therefore that these words or terms are not static and are difficult to emphatically state that there is one single definition for them. Their meanings including wairua are all context dependant.

When considering the essence of the word wairua relationships and connections can be seen between Durie's (1994) Whare Tapa Whā model and The Education Council of New Zealand's (2011) competency of manaakitanga. Manaakitanga is defined by The Education

Council of New Zealand (2011, pp. 2-3) as "Values-integrity, trust, sincerity, equity" and "Showing integrity, sincerity and respect towards Māori beliefs, language and culture." Manaakitanga is comprises of two base words, mana and aki. Tanga is a suffix which turns verbs into nouns. Mana has already been translated as integrity, power, or authority. Aki means to encourage therefore manaaki is to uplift or raise the mana of a person. By ensuring ākonga and kaiako retain their mana their wairua is also enhanced.

Wairua for the purposes of this research the various explanations describing wairua have been grouped under two headings; te kauwae-runga (celestial elements) and te kauwae-raro (terrestrial elements). Smith, Matorohanga, Pohuhu &Whatahoro (1913) asserts that the simplest translation for the terms kauwae-runga and kauwae-raro are the upper and lower jaws respectively. However, the Māori people understand the expression kauwae-runga as issues relating to the gods and kauwae-raro as those which pertain to people. Most references to wairua allude to the spirit or spirituality.

Te Kauwae-runga

Moorefield's (2003) first definition which interprets wairua as the spirit or soul which leaves the body after death and which is able to leave the body for brief period during life fits within the realm of te kauwae-runga. Benton, Frame and Meredith (2013) state that the spirit of a person, which differs to their body and mauri is central to the definition of wairua. In some cases, wairua also refers to a real yet non-physical representation of something in the form of an apparition. Wairua has it beginnings in the Māori creation story. In the television series named Wairua (2016) Mataira contends that the energy from Io Matua Nui's supreme wairua gave life to all things and existed from the time of Te Kore. It was continued on in the transition to Te Pō, Rangi and Papa, ngā Atua and Te Ao Mārama. Ngaropo (2016) adds that when Hineahuone (the first human woman) was fashioned from soil life was instilled into her mauri secured by the wairua of Tāne Nui ā Rangi. Therefore, there are two (rua) wai the first being the Atua gene which is the wairua and secondly the human gene. The mauri binds that connection by securing the wairua to the core of the person. Mataira continues that two forms of energy were also created. The first form is called ngoi, the energy of life, and the second korōu, the energy of wairua. All life forms have wairua including flora and fauna further clarifying that Atua who from a western perspective are referred to as gods are actually wairua according to a traditional Māori view. Everything human beings do and feel has a vibrant energy. For those who have high levels of vibrations astral travel is possible.

Neho (2016) emphasises that her ability to astral travel makes her wairua unique. Neho describes her wairua being able to leave her physical body to astral travel into parallel time dimensions. Upon returning to her physical body, she is able to make sense of the things she has seen and done while astral travelling. Some of those include the gift of matakite or being able to see and communicate with the wairua of those who have passed on. Black et al. (2013) also asserts that matakite have had their higher consciousness awakened and are able to receive messages which alert them about future events for their whānau, hapū and iwi. Best (1986) recalls one of his informants telling him of a spiritual journey she took to visit an elderly woman who had recently passed. She continued saying that the elderly woman was no longer elderly but was young as she had been many years past. He recounts of times when Māori people were reluctant to awaken him as his wairua may have been in transit outside of his body. While Best (1986) agrees that according to Māori it is possible for wairua to leave the body during its lifetime, it certainly departs the body upon death.

There are many references in te reo Māori which make allusions to wairua departing the body and travelling to Hawaiki (the original homeland of the Māori people). In 1981 Radio New Zealand transcribed a number of whaikōrero (speeches) made by eminent, articulate and eloquent kaumātua from around Aotearoa/ New Zealand (RNZ, 1981). The first was by Kepa Ehau as he bid farewell to Bishop Bennett, the then Bishop of Aotearoa. In the closing remarks of his poroporoaki he instructed Bishop Bennett to travel to Te Hono i Wairua, the meeting place of spirits and Te Pūtahi Nui ā Rēhua one of the stop off stages in its return to te pō and te kore. In another whaikōrero transcribed by RNZ (1981, p. 12) Pei Te Hurinui Jones (1981) at the tangihanga of King Koroki he instructs him to "Haere, e te Kiingi ki tua o Paerau" travel beyond the threshold of life. In another whaikōrero transcribed by RNZ (1981, p. 17) made by Hunaara Tangaere for the great composer and musician Tuini Ngawai he uses the phrase "Kauria atu ngaa moana hohonu o Te Moana –Nui-aa Kiwa …" cross the deep waters of the Pacific Ocean. All of these references support the notion that from a Māori perspective upon death the wairua of a person does not die with them but journeys to its final resting place.

One of the places along that journey is Te Rerenga Wairua at the very top of the North Island of Aotearoa/ New Zealand where the Tasman Sea meets the Pacific Ocean. Te Rerenga Wairua is also known as the Jumping Place of the Spirits or the point where the wairua departs from Aotearoa and returns to Hawaiki. In some cases, the wairua of the person descends into Rarohenga (the underworld) to be received by Hine-nui-te-pō (the Great Woman of the Night). All of these explanations of wairua demonstrate that it is much less physical and much more metaphysical belonging in the realm of the kauwae-runga.

Te Kauwae-raro

Moorefield's (2003) second meaning of wairua translating as attitude, quintessence, feel, mood, feeling, nature, essence, and atmosphere is suited to this section of te kauwae-raro. Benton et al. (2003) extend their definition by including that in a contemporary context wairua is often used to describe attitude, mood, ambience or the underpinning principle of a proposal or course of action. Patterson (1992) states that it is difficult enough defining things which are tangible let alone those which are intangible or spiritual. In trying to define wairuatanga Foster's (2009) three research participants agreed that wairuatanga was a difficult concept to articulate and therefore define.

They maintained that there was no single way in which it could be viewed as wairuatanga changed depending on the context in which it was being used. However, they, like Patterson (1992) universally agreed that wairuatanga is viewed by Māori generally as being linked to beliefs, attitudes and values maintained through customary rituals protocols and practices. Furthermore, wairuatanga they contend is a normal way of life for Indigenous people which are affirmed through daily interaction and practice (Foster, 2009). Continual presence, balance between two forces, the spiritual and physical, maternal and paternal, good and bad and use of rituals were identified by Palmer (2002) as some of the key features which illustrate wairua.

There are two points which were considered as critical success factors and effective pedagogy for e-learning in tertiary institutes. The first being the loose use of Māori terminology which gives a mono-cultural perspective and the second being a question about how wairuatanga can be better activated in the e-learning environment (New Zealand Council for Educational Research, 2004).The cultural and social expectations – designers needed to be

aware of the purpose, appropriateness and relevance of the tool for use in Māori cultural and social environments; Research supports the notion that quality tools are certainly influenced by the level of the designer's cultural competence and understanding. This is due to the presumed superiority of western notions of education according to Lindberg et al. (2003). Lindberg et al. (2003) maintain that Western institutions believe Indigenous learners do not cope well with distance education (Lindberg et al., 2003). Moreover, these researchers are constantly being told by both Indigenous and non-Indigenous researchers that Indigenous students do not perform well unless engaged in face to face instruction involving kinaesthetic activities. They concede that while there may be elements of truth, there is an assumption which underlies this stereotype that Indigenous cultures are frozen in the past and are unable to adapt to technology. Preparation of a person's wairua or spiritual element is an important process in the successful adaptation to change.Palmer and Buchanan (2011) conducted research regarding values education in Australian schools. Their report began with a replication of "… a convention that emerged from the projects desire to recognise the ongoing influence in Australian culture and life of Indigenous Australian values" (Palmer & Buchanan, 2011, p 185). They then proceeded to "sing out to country" in the Nyungar language. Buchanan offered this explanation of what "singing out to country" entailed stating,

> "Aunty Marie Taylor, who we invited to be an elder for one of the schools, talked about the need to demonstrate our respect for the 'old people', or the spirit custodians. One of the things she taught us was to 'sing out to country' when we visit important places. She likened 'singing out' to what children would do if they were visiting someone else's house. They start by standing outside, knocking or making their presence felt: telling the people who they are, where they are from and why they are visiting. So, following Aunty Marie, I began by saying something which loosely translated means:
>
> > Hello to our friends, both Indigenous and non-Indigenous (particularly Nyungar and Nyanguamarda). Right now, we are sitting in Nyungar country. It is important to remember that Nyungar have helped shape the values, culture, language and places south-west of Western Australia. In this way, Nyungar have been, are and will continue to be important 'bosses' when it comes to values and education."

From a Māori perspective 'singing out to country' would be similar to reciting karakia (chants) or karanga (calling) acknowledging both the spiritual and physical traditional guardians of the area. Karakia and karanga are multi-purpose. They connect the human dimension with the spiritual realm, assist in the mental and spiritual preparation and completion of tasks about to be undertaken, indicate when a task begins or ends and provides a medium by which the nerves, anxiety or apprehensions that a person may be feeling are settled. Forster, Palmer and Barnett (2015) describe the karanga as the first voice heard in the pōwhiri which is delivered by a woman of status. In traditional Māori society once the wero (challenge) was completed and the haukāinga (local people) were satisfied that the manuhiri were visiting for peaceful purposes, the karanga was sent out by kuia (respected senior Māori women) inviting the manuhiri to enter the pā. In the exchange of calls the haukāinga and manuhiri would identify themselves, acknowledge those who had passed away and establish the reason for the visit. Battye and Waitai (2011, p. 23) affirm that "Karanga is the first connection, sound, or

communication between tangata whenua and manuhiri. A karanga is said to clear a spiritual pathway and their ancestors to enter the marae." The above example demonstrates that Te Taha Wairua is not only important to Māori but is equally important to other Indigenous people around the world. Te Taha Wairua in this context refers to connectedness and creating presence in online learning.

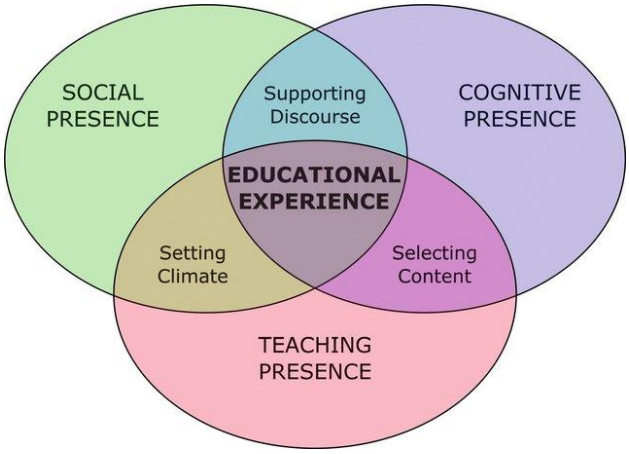


Figure 7
The Community of Inquiry Model by Rourke et al. (1999)

The diagram of the CoI framework shows similarities to Te Whare Tapa Whā. The most striking similarities are that the three components overlap at some point demonstrating that they are interdependent. While the model is able to function with only two components in place it works at its optimum when all three components are working simultaneously.

Nurmi (2014) an experienced teacher of online programmes whose interest was researching the different ways of having online presence. She was not only interested in the use of online technologies but also of human interaction. In her opinion it is possible to project what she terms "human presence" in an online environment. Nurmi (2014, p. 1) states that, "I have a personal history of working as an online facilitator and I had a feeling about being closer to my adult students online than f2f. I am convinced that human presence is possible online, but it is not easy to define." She continues by proposing an alternative model to Garrison et al. (2000) CoI model called Dialogical Space.

Dialogical Space according to Nurmi (2014, p. 1) "is a necessary condition and facilitators have a role in creating it. Dialogical Space is safe and supporting, creative and challenging. It is the atmosphere in which everyone wants to do his/her best and enjoys the work. Presence can be described in many ways and the parts are connected to each other". The model draws on the CoI framework and is also composed of three presences. However, only one of the names is identical, that is Cognitive Presence. Nurmi (2014) states that cognitive presence is simple to understand but complicated to implement. She supports the notion that ākonga need intellectual stimulation and one way of achieving that is to avoid direct guiding. It is far better to support the ākonga to find their own way. Guidelines need to be clear but should allow sufficient flexibility to both support and encourage the ākonga to develop

wonderings and puzzles of practice. The second of the three component parts of the Dialogical Space is Facilitating Presence.

Facilitating presence is similar to teaching presence but there is a distinct point of difference between the two. Teaching presence according to Nurmi (2014) is more didactic or kaiako lead whereas facilitating presence divulges more responsibility and agency to the ākonga. A didactic style of teaching is often perceived as boring and uninteresting by the ākonga. A facilitative style of delivery allows ākonga to individualise their learning to suit their particular characteristics, needs and desires. The third component part of the Dialogical Space is Emotional presence.

Emotional presence according to Nurmi (2014) provides the teacher with the space to humanise themselves through the expression of their own traits, characteristics, attributes and personality. She continues by stating that emotional connections need to be established between not only the online whānau but also to their online studies. It is healthy to share problems and solutions, be anxious and enjoy humour together in online learning environments. An example of what a dialogical community might look like is given in Figure 7 which follows.

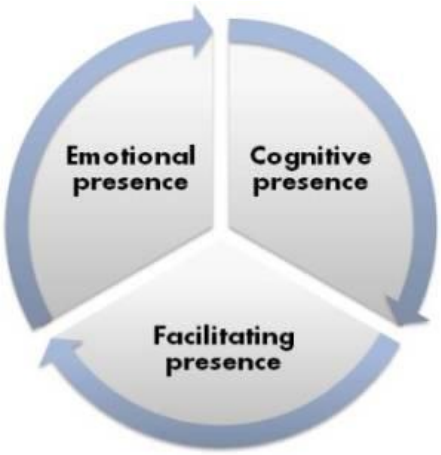


Figure 8
Nurmi's Dialogical Space Model

In contrast to the CoI and Whare Tapa Whā models the diagram showing the Dialogical Space Model does not seem to demonstrate a collaborative structure. Instead it tends to show that each component part of the model operates independent of the others. It seems to imply that as the criteria of each separate component part of the model is satisfied, it flows and cycles through to the next component part. Nurmi's substitution of emotional presence in her Dialogical model for social presence in Garrison et al. (2000) CoI framework is interesting as social and emotional learning in education have become increasingly prominent and important features of academic research recently.

Social and emotional learning (SEL) has developed growing interest over the past twenty years. For example, Collie, Martin and Frydenberg (2017) assert that SEL approaches to teaching and learning attempt to nurture social and emotional competence and promote safe and caring school cultures which encourage participation. However, according to Macfarlane,

Macfarlane, Graham and Clarke (2017) SEL is not a new phenomenon and has always been important for Māori. They assert that, Māori stories, values, whakapapa and history maintain traditions imbued in social and emotional imperatives. While colonisation has had a negative impact on the Māori oral traditions and history there has been a resurgence in the interest of Māori values and how they can influence, encourage and promote safe and caring school environments. The New Zealand Ministry of Education has published a number of policy and educational documents which are all underpinned by Māori values including Ka Hikitia (2007 & 2013), The New Zealand Curriculum (2007) and Tātaiako (2011). These documents are now the foundation of the New Zealand education system.

Te Taha Tinana in the context of this literature review includes second language teaching and learning pedagogies

2.11 Summary

This literature review began with a discussion about the goals for Māori education proposed by Professor Durie (1994) and how they relate to access to online and e-learning of te reo Māori. It then gave some context to the decline in the use of te reo Māori followed by a summary of the efforts and initiatives to revitalise the language. Following a brief definition of distance learning, is a discussion of the technologies used in second language acquisition teaching and learning programmes.

This literature review demonstrates that teaching and learning a second language via an online or e-learning environment is complex. It is dynamic, non-linear, open and has an emergent aspect to it (Martins & Braga, 2009). It is not just simply a matter of adapting technological developments to suit the need, but lecturers and teachers must also consider the pedagogical, cultural and social implications. As technology has developed so too has the pedagogy. However, adapting the technology and pedagogy to cater for Indigenous and cultural values, processes and protocols has been very challenging. In particular, the absence of wairua from online and e-learning te reo Māori programmes is of immense concern as many Māori students prefer a co-operative and collaborative approach to learning. Without that type of authentic cultural support students can feel isolated and uncared for. This then can lead to minimal engagement at best, or at worst, a withdrawal from our programmes. The challenge then is to infuse wairua into our online and e-learning te reo Māori programmes so that our distance students feel supported and complete with their course of study. Professor Durie (1994) stated that his three goals for Māori education were for to live as Māori, to actively participate as citizens of the world and to enjoy good health and a high standard of living. Good quality online and e-learning te reo Māori programmes may be one of the vehicles by which these goals can be realised.

Finally, this chapter then looks at the role relationships and presence play in the provision of quality online, e-learning language learning programmes. It is undoubtedly clear that social presence plays a vital role in the presentation of quality online and e-learning language teaching and learning programmes. While social presence is closely related to wairua, it is uncertain whether it captures the essence and culturally intricacies of wairua. The use of technology as a medium of instruction to reach out and engage has been quickly and widely embraced by a variety of students who are unable to attend on campus instruction. The flexibility it offers is better suited to cater to student circumstances allowing students to engage when time or circumstance allows. However, that flexibility also allows students to easily

disengage from study and to only engage at critical periods. For example, this may be just before an assignment is due or an exam is pending. It also means that students can engage at a superficial level rather than delve deeply into study. Perhaps by increasing social presence or infusing wairua into the programme including students as integral components of the learning community will result in meaningful student engagement. Chapter Three outlines the theoretical framework and influencing literature which informs this research.

CHAPTER 3: THEORETICAL FRAMEWORKS

I piki ake a Tāne ki te rangi tuatoru … ki Rangi-parauri

(Tāne climbs to the third heaven ... to Rangi-parauri)

I piki a Tāne ki te rangi tuawhā … ki Rangi-māreikura

(Tāne climbs to the fourth heaven … to Rangi-māreikura)

3.0 Introduction

Tāne Nui ā Rangi ascended to the heavens using Te Toi Huarewa, the Suspended Way. There are a number of descriptions of Te Toi Huarewa. Sometimes it is referred to as the whirlwind path while others describe it as being a spider's web which hung from the heavens. In the Tāwhaki version of the kōrero it was a vine. Whichever interpretation one uses, the kōrero is always the same in that Tāne Nui ā Rangi/ Tāwhaki had to select the correct pathway to make a successful ascent. The selection of the correct pathway to achieve success are the underlying concepts of a sociocultural theoretical framework, of Ngata's whakataukī E Tipu E Rea, and of Macfarlane, Macfarlane and Gillon's (2015) Braided Rivers Model. They all embrace the notion that people's perspectives are influenced by their life experiences, customs, values, practices and beliefs. Nonetheless, they need to realise that there is potential to evolve, develop and enhance their perspectives without compromising those beliefs. This chapter therefore provides an overview of the theoretical frameworks which underpin this research. It begins with a summary of the socio cultural approach that have influenced the research. It is then followed by an explanation of the whakataukī E Tipu e Rea by Tā Apirana Ngata. He Awa Whiria: A Braided Rivers model by Macfarlane et.al (2015) is then summarised and compared with the philosophies proposed by E Tipu e Rea. Links are then drawn with the three educational goals for Māori and Te Whare Tapa Whā which were proposed by Durie (1994). Following on from Te Whare Tapa Whā (Durie, 1994), is a summary of the history and development of sociocultural theory. There is a brief discussion of Bronfenbrenner's Ecological Development model (1979) and The Absorbed Communities Model by Makereti (1986) and their relevance to this research. An examination of the Community of Inquiry model then follows. Our attention is then drawn to defining and discussing the evolution of distance learning, followed by a discussion of the pedagogical practices and strategies employed used in SLA (second language acquisition). A review of the principles of SLA is then undertaken.

3.1 Theoretical Frameworks

3.1.1 Sociocultural Theory

Sociocultural theories or frameworks are used to explain how beliefs, customs, values, practices influence and impact upon the behaviours of groups, communities or societies. The historical foundations for sociocultural theory were laid by Vygotsky after the Russian Revolution of 1917. Stetsenko (2017) explains that Vygotsky's sociocultural theory, which were underpinned by ideologies of social equity and justice, developed during a time of widespread social and political change. Sociocultural theory investigates the contributions society makes to an individual's development. Macfarlane (2015, p. 20), explains that

sociocultural theory explores "how people think about, feel about, relate to and influence one another in a socially and culturally specific context-and why they do so." The Ministry of Education (2017) asserts that the theme which is shared in common by all sociocultural theories is that human development is both a socially and culturally driven process. The ways in which human beings understand the world are influenced by both social and cultural factors. Those factors create different perspectives or ways of understanding the same thing. Accordingly, culture according to Te Whāriki are the values, understandings and practices within each individual child's contexts and experiences. Macfarlane (2015) continues that it cannot and should not be assumed that certain ways of understanding the world are necessarily better than others. All understandings are relative to the social and cultural contexts in which that understanding has been formed. Macfarlane (2015) continues stating that Vygotsky sowed the seeds for what would eventually develop into sociocultural approaches in education.

Nonetheless, sociocultural theory is not only used by education professionals but also by a number of other professions and disciplines including sociology and psychology. Urie Bronfenbrenner (1979), a psychologist for example, developed the Ecological Systems Theory. Bronfenbrenner (1979) theorised that children's growth and development is strongly influenced by the interaction between their inherent qualities and the environments in which they live and play. Children, Bronfenbrenner (1979) explains, live and play in a number of ecosystems ranging from the immediate and intimate influences of their home to the broader impacts of society. Each ecological system interacts with and affects one another which successively impacts every facet of the life of the child. Bronfenbrenner (1979) proposed that there are five ecosystems which influence and affect the development of a child. Figure 3 is a diagrammatic representation of Bronfenbrenner's Ecological Systems Theory (1979).

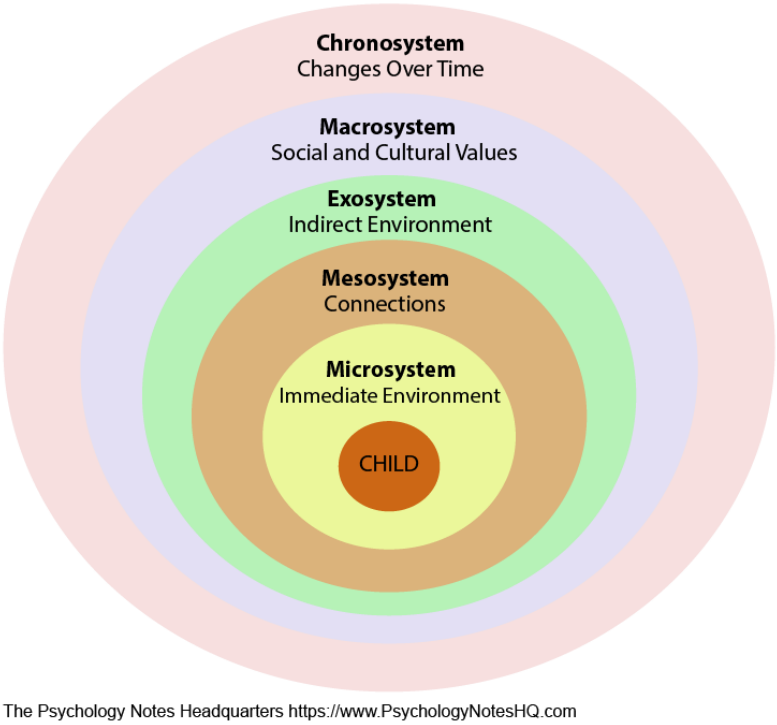


Figure 9
Bronfenbrenner's Ecological Systems Theory (1979)

The microsystem is the most immediate environment in which a child lives and is comprised of their home, school, peer group and community. In the microsystem, the child's interactions and their personal relationships with family members, friends, classmates, teachers and caregivers will influence their growth and development. Theoretically, children who have the exact same experiences in the exact same environments should develop exactly alike. Yet in contrast a surprising discovery was that siblings who experience the same ecosystem can develop differently. The reason being that their own inherent personal traits and attributes strongly influence their own personal development. The microsystem is surrounded by the mesosystem.

Bronfenbrenner's (1979) mesosystem studies the interactions between each if the microsystems within a child's environment. The mesosystem explores the connections between the home and school, between a child's friends and their family and between their family and community. For example, Bronfenbrenner (1979) suggests that parents who are actively involved in their child's friendships, then that child's development will be positively influenced. Conversely, if the child's parents are disapproving and disparaging of their friends, the child experiences contradictory emotions which likely results in negative development. The mesosystem is encompassed within the exosystem.

The exosystem describes relationships between two or more existing systems, some of which the child is not an active participant but nonetheless has an effect on their development. Bronfenbrenner (1979) identifies parents' places of employment, extended family members or their neighbour as examples of environments that may be included in the child's exosystem. For example, negativity in a parent's workplace could be unwittingly transferred into their home life, creating an unsettled and negative home experience for the child. The exosystem is contained within the macrosystem.

The macrosystem is the most distant influence within a child's development but can still effect it. The macrosystem describes environments such as a child's cultural beliefs, ideals, traditions and values. It also includes the political and economic climate in which they live. For example, a child who lives in a country torn apart by war will have a different developmental experience to one who lives in a peaceful country. The chronosystem is the final system in Bronfenbrenner's model (1979).

The chronosystem provides a means of measuring the influences of change and consistency over a period of time and the influences those have had on the child's development. The chronosystem includes births or deaths which nay have changed the family's composition, changes of address or a parent's employment situation. All of these factors over a period of time will have some impact on the development of the child. Prior to Bronfenbrenner's Ecological Systems Theory (1979), closer to home in Aotearoa, Makereti (1986) had already contemplated, analysed and written about sociocultural theory without actually having named it as such. To justify this assertion, the context of Makereti's life needs to be firstly understood.

Makereti or Guide Maggie Papakura was born in the small thermal village of Whakarewarewa Rotorua on the 20th of October 1872. Makereti was raised by her kuia (grandmother) and koroua (grandfather). She was and tutored for ten years in the beliefs, values, lore and traditions of her ancestors. Makereti returned home to live with her parents and after completing her schooling became a guide at the Whakarewarewa geothermal reserve where her Tūhourangi/ Ngāti Wāhiao iwi (tribe) lived. Makereti gained fame for her knowledge

and initiative. She achieved celebrity status when she alongside her Aunty Sophia hosted the Duke and Duchess of Cornwall. After organising and managing Māori concert groups to both Australia and England Makereti returned home. In 1912 she returned to England where she married and settled.

Makereti met with a group of academics and after a period of time decided to undertake scholarly study. She enrolled in a Bachelor of Science in Anthropology at Oxford University where she began her project writing about the Māori people and culture. She returned to her village to obtain the consent and advice about her project from her kuia and koroua. Her thesis was completed in 1930 when she was due to present it for examination. Unfortunately, Makereti suffered a heart attack and died before she could present her thesis. In accordance with her own wishes she was buried and remains in England. Eight years after her death her manuscript was published by her friend. The manuscript contains an account on the life, traditions, values and beliefs of her Tūhourangi/ Ngāti Wāhiao people. Titled The Old Time Māori, it is written entirely from a sociocultural perspective providing an insight into traditional Māori society and Māori culture. One of the main accounts in her book it has been suggested is an early interpretation of Bronfenbrenner's theory (1979) but from a Māori sociocultural viewpoint. Macfarlane has termed Makereti's model the "Absorbed Communities Model". In her model she speaks of how the tamaiti (child) is absorbed into the whānau (family). The whānau is absorbed into the hapū (sub-tribe) which in turn is absorbed into the iwi (tribe). The iwi is finally absorbed within the waka (ancestral canoe affiliations). Figure 10 provides a diagrammatic explanation of Makereti's Absorbed Communities Model.

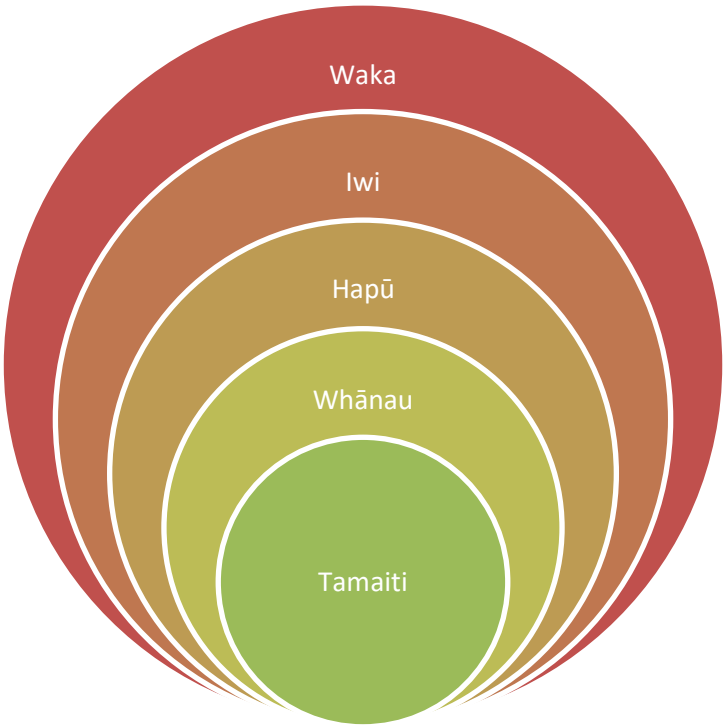


Figure 10
Makereti's (1986) Absorbed Communities Model

Note: The tamaiti: Tamariki (children) according to Makereti (1986) were much cherished and cared for in Māori society as they were the future of their iwi. The tamariki were nurtured and fostered in the traditions of their people so that they could continue to practice those traditions which had been passed on intergenerationally since time immemorial. Makereti (1938, p. 119) explains that the tamaiti "… was surrounded with racial and family traditions. The Maori had great love for their children." Tamariki belong to whānau groups.

The whānau: Unlike the Western understanding of the nuclear family, the whānau was a term used to describe the extended family who often cohabited. This arrangement of cohabitation often included kuia (grandmothers), koroua (grandfathers), mātua (parents) and tamariki (children). It could also include mātua kēkē (aunts and uncles) and irāmutu (nieces and nephews). Makereti (1938, p. 34) explains that "… families began as a man with his wife and children. When their children married and had children, they would call themselves a whānau." The social and cultural norms for that whānau influenced the tamariki and their development. Hapū are made up of many whānau groupings.

The hapū: As each of these whānau groups increased in size they formed hapū (sub tribes). Each of those hapū would take the name of a famous ancestor with which to identify themselves. Makereti (1938, p. 34) continues by saying, "As these families increased … about one hundred and fifty to two hundred or more they formed themselves into hapū. As they increased again some members of these families again branched off and formed a separate hapū." The social and cultural interactions between the many whānau which constituted the hapū strongly shaped the way the whānau operated which also influenced the development of the tamaiti. Hapū are the basic components that constitute an iwi.

The iwi: The iwi (tribe) is comprised of a number of hapū who have genealogical links to a common ancestor. Makereti (1938, p. 34) clarifies this statement by saying, "The family groups formed the hapū (sub tribe), and the different hapū made up the iwi (tribe) …" The cultural practices and beliefs of each hapū within an iwi are informed by the social and cultural practices and understanding of the iwi (tribe). Nevertheless, each hapū has a limited amount of autonomy to interpret those cultural practices as it suits their context. Iwi cultural practices are often derived from traditions brought by the ancestral waka during the migrations from Hawaiki.

The waka: Waka (canoe) are made up of a number of iwi who have lineage to a common ancestral migratory waka. Those waka brought traditions and cultural practices from Hawaiki which have been continued, adapted and evolved by the iwi, hapū and whānau who descend from them. Notwithstanding that her manuscript was written as a means of providing understanding about the old time Māori, it is written from an old time Māori worldview as this was the sociocultural context in which she was raised. Those sociocultural practices of which Makereti (1986) has spoken have informed the way in which iwi, hapū and whānau influence the development of their tamariki and mokopuna in an Aotearoa/ New Zealand contemporary society.

In Aotearoa/ New Zealand Penetito (2015) discusses the ability of Māori to straddle two worlds of knowledge. He investigates the notion of how Māori culture can retain its basic values by resisting change yet at the same time embrace change to develop and enhance it. He continues by asserting that a dynamic interface exists between the two worlds of knowledge. The interface itself creates a sociocultural space where those competing ideas can be contested.

Other academics such as Cavanagh (2011) strongly support the assertions made by Penetito (2015).

Cavanagh (2011) explains that Māori have learnt to retain their culture while embracing change which enhances and develops it. The result is that Māori who have experienced success in the Western dominant school system have been able to negotiate two cultures. Conversely, those Māori who have not been able to successfully traverse the gulf between the two cultures have largely not been able to reach their full potential. Sociocultural theory enables mātauranga Māori to maintain its mana by providing it with legitimacy and validity but also allows it to evolve in an ever changing world.

Sociocultural theory is one important element which underpins this research. It is used to analyse and comprehend the participant's perspectives, views and understandings which have been nurtured and influenced by their lifelong learning experiences. Many of those learning experiences have taken place in environments which embrace mātauranga Māori yet have developed and transformed further under the influence of an evolving world. They have, for the most part as Penetito (2015) suggests, remained true to the basic values and beliefs espoused by mātauranga and tikanga Māori yet developed them to accommodate the contemporary contexts in which they live, work and study. Sociocultural theory takes a positive approach to those developments.

3.2 Influencing Literature

In 1893 Tā Apirana Ngata was the first Māori to graduate with a degree from a New Zealand university. During his lifetime Ngata dedicated his life to the service of the Māori people particularly looking for ways of improving educational and social outcomes for Māori. He saw politics as an avenue to create change and independence for the Māori people. In 1949 Ngata wrote his now widely quoted whakataukī E Tipu E Rea in the autograph book of a school girl named Rangi Bennett. In this whakataukī, Ngata encourages Māori to embrace the best aspects of western and Māori epistemologies which would enhance their lives. He alluded that they could both work in tandem to complement each other or independently if necessary. The whakataukī is recited by Mead and Grove (2001, p. 48),

> "E tipu e rea mō ngā rā o tōu ao
>
> Ko tō ringa ki ngā rākau a te Pākehā
>
> Hei ora mō tō tinana
>
> Ko tō ngākau ki ngā taonga a ō tīpuna
>
> Hei tikitiki mō tō māhunga, ā
>
> Ko tō wairua ki te Atua
>
> Nāna nei ngā mea katoa."

"Grow and branch forth for the days of your world

Your hands to the tools of the Pākehā for the welfare of your body

Your heart to the treasures of your ancestors as adornments for your head

Your spirit with God, who made all things".

The arrival in Aotearoa of Pākehā and their technology exposed Māori to a new world. Although digital technology had not yet appeared in the Aotearoa/ New Zealand landscape during his lifetime, Ngata was prophesising the future for Māori. He understood that Māori needed to be nimble enough to adapt and to make the most of opportunities in the ever-changing, ever-evolving world. Māori are no strangers to adapting to technological advancement. Indeed, they moved very quickly to adopting many of technological developments that were brought by the explorers, whalers, sealers, traders and missionaries in the late 18th and 19th centuries. The use of metal tools, western materials and the musket are classic examples of how Māori have embraced ever-changing and developing technologies. More contemporary academics and researchers have continued Ngata's legacy and developed their own models designed to take the best of both the Māori and Pākehā worlds to provide better educational and social benefits for Māori. He Awa Whiria is one example.

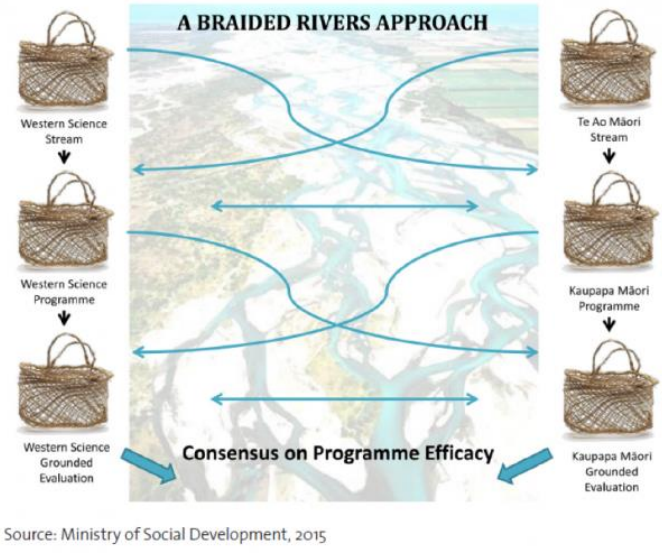


Figure 11
A Braided Rivers: He Awa Whiria Approach.
Adopted from: https://aea365.org/blog/bridging-cultural-perspectives-by-isabelle-collins/

Figure 11 provides a diagrammatic view of the He Awa Whiria: A Braided Rivers Approach (2015). It shows of two streams of knowledge or epistemologies. One stream of knowledge consists of Western scientific epistemologies. The other knowledge stream is comprised of mātauranga Māori. The diagram shows that there are times when each stream of knowledge converges yet there are times when they diverge. The points of convergence reflect that there are times when there are synergies and congruence between each epistemological stream. It also shows that there when the streams diverge they have alternate yet valid

epistemological understandings. The diagram acknowledges that each stream of knowledge does not require validation from the other as they have a mana, an integrity and a validity in its own right.

He Awa Whiria: Braided Rivers developed by Macfarlane, Macfarlane and Gillon (2015) which uses the metaphor of the braided rivers of the Canterbury region proposing a philosophy similar to Ngata's E Tipu e Rea whakataukī. He Awa Whiria acknowledges that there are two epistemologies which are at play in Aotearoa/ New Zealand. The first is mātauranga Māori and the second is western knowledge. Each has mana, integrity and a legitimacy in its own right. Like a braided river however there are points where those two epistemologies agree and converge. There also points where they differ and like the braided river diverge away from each other. Digital technology is an area where both western technology and mātauranga Māori can converge to enhance outcomes for Māori. The developments of digital technology in the late 20th century and current 21st century are recent realisations of those "rākau ā te Pākehā, tools and opportunities that Ngata referred to and the braiding of the rivers that Macfarlane has spoken about. Durie (2001) proposed three educational goals for Māori which the effective use of technology could help achieve them. In 2001, he stated:

> "Although education has a number of other goals including enlightenment and learning for the sake of learning, three particular goals have been highlighted as relevant to Māori: enabling Māori to live as Māori, facilitating participation as citizens of the world, contributing towards good health and a high standard of living.
>
> Goal One – To Live as Māori
>
> … A starting point, and one likely to gain wide approval is that education should be consistent with the goal of enabling Māori to live as Māori. That means being able to have access to Te Ao Māori, the Māori world – access to language, culture, marae, resources such as land, tikanga, whānau, kaimoana. To the extent that the purpose of education is to prepare people for participation in society, it needs to be remembered that preparation for participation in Māori society is also required. If after twelve or so years of formal education a Māori youth were totally unprepared to interact within te ao Māori, then no matter what else had been learned, education would have been incomplete … In short being able to live as Māori, imposes some responsibilities upon the education system to contribute towards the realisation of that goal.
>
> Goal 2 – To actively participate as citizens of the world
>
> If there were agreement about the goal of being able to live as Māori, it is likely that there would also be a fairly high level of agreement that education is equally about preparing people to actively participate as citizens of the world. There is a wide Māori expectation that education should open doors to technology, to the economy, to the arts and sciences, to understanding others, and to making a contribution to a

> greater good. This does not contradict the goal of being able to live as Māori; it simply recognises that Māori children will live in a variety of situations and should be able to move from one to the other with relative ease.
>
> Goal 3 – To enjoy good health and a high standard of living
>
> A third goal for education is linked to well-being. Education should be able to make a major – if not the major – contribution to health and wellbeing and to a decent standard of living. Educational achievement correlates directly with employment, income levels, standards of health, and quality of life. When there is educational underachievement, health risks are higher, length of life is reduced, and poor health is a more likely consequence … A successful education therefore is one that lays down the groundwork for a healthy lifestyle and a career with an income adequate enough to provide a high standard of living."

To add substance to his three educational goals for Māori, Durie (2001) also proposed three principles for education; the principle of best outcomes, the principle of integrated action and the principle of indigeneity. Achieving *best educational outcomes* are defined by Durie (2001)as focussing on the quality of the teaching and the quantifying of outcomes, rather than the quantity and simply ensuring compliance. He suggests that more research is required to identify what constitutes best outcomes for Māori and also reflect Māori expectations (Durie, 2003). The principle of *integrated action* recognises that there are many participants and contributors in education. Success or failure results from the many forces such as school and community, teachers and parents, students and their peers and Māori and the state working collaboratively (Durie, 2003). The principle of *indigeneity* brings to the forefront two oftentimes conflicting rights; namely, the democratic rights of all citizens and the rights bestowed on Māori as tangata whenua in Aotearoa. Indigeneity, Durie (2001) suggests, recognises a set of rights that Indigenous peoples might reasonably expect to exercise and locate themselves in the modern world.

From a cultural perspective good health as proposed by Durie (2001) includes being able to locate or position oneself within the enormity of the wider world. Whakapapa (genealogy) provides the mechanism by which to do this. According to Barlow (1994) everything has a genealogical history or whakapapa. Whakapapa has four definitions states Moorfield (Moorfield, 2003), three of which are applicable to literature reviews and they are:

> "2. (verb) (-hia,-tia) to place in layers, lay one upon another, stack flat.
>
> 3. (verb) (-hia,-tia) to recite in proper order (e.g. genealogies, legends, months), recite genealogies.
>
> 4. (noun) genealogy, genealogical table, lineage, descent - reciting whakapapa was, and is, an important skill and reflected the importance of genealogies in Māori society in terms of leadership, land and fishing rights, kinship and status. It is central to all Māori institutions …"

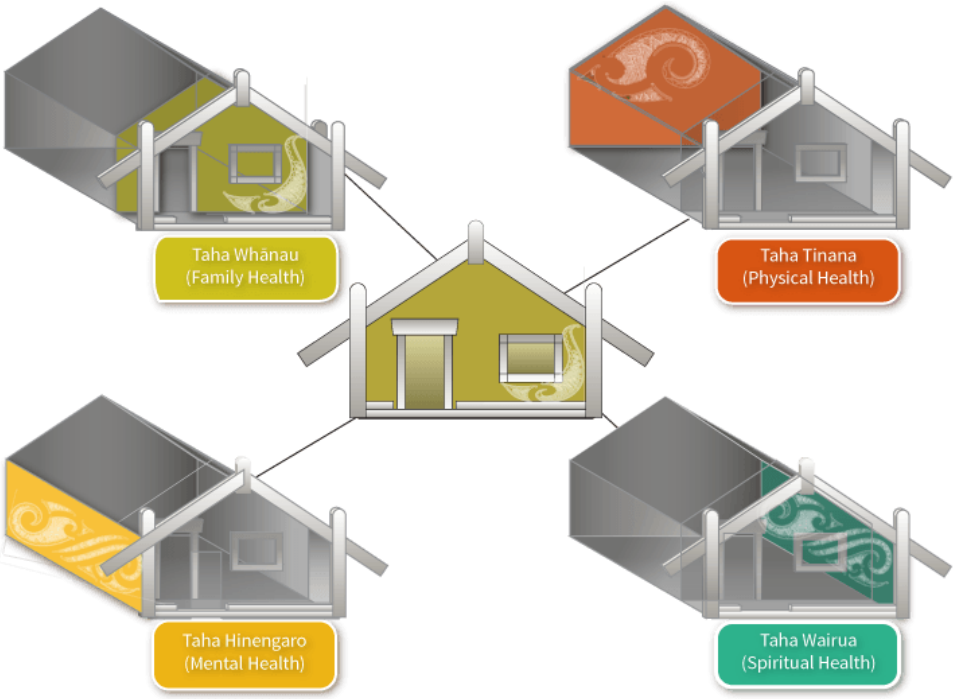


Figure 12
Te Whare Tapa Whā
Adopted from https://www.maorimenshealth.co.nz/te-whare-tapa-wha-health-whare/

Figure 12 is a diagrammatic representation of the Te Whare Tapa Whā model for improving Māori health. The diagram clearly demonstrates that improved health outcomes for Māori require a holistic approach. Each wall of Te Whare Tapa Whā is a metaphorical reference that all of the health needs of a patient need to be considered in order for them to enjoy good health. Should one of these areas be neglected the whare is metaphorically weakened. The entire whare needs to be healthy in order for it to stand strong. Standing strong includes being able to use and retain te reo, tikanga and mātauranga Māori. The practice and retention of language, customs and knowledge systems is also central to Māori identity. Te reo, tikanga and mātauranga Māori are embedded in Te Whare Tapa Whā (Durie, 1994), a holistic approach to improving Māori health. Although Te Whare Tapawhā was designed as a model for improving Māori health it has been used as the foundation for many other initiatives to improve the social and educational aspirations for Māori. Durie (1994) suggests that Māori wellbeing needs to be considered holistically and the whare (house) is used as a metaphor to show how this can be achieved. A whare needs to be constructed on sound and stable foundations to which the walls are affixed. Each wall of the whare is interdependent, that is that they are able to stand alone but also support and add strength to one another. In the event that one of the walls should suffer damage and be weakened, the other walls will continue to support it but are also likely to be effected. Unless the damaged wall is reinstated to its former condition the constitution of the entire whare is at risk of collapsing. The walls are named Te Taha Hinengaro which represents psychological wellbeing, Te Taha Tinana physical wellbeing, Te Taha Whānau social wellbeing and Te Taha Wairua spiritual wellbeing. The four walls of the whare are metaphorically references to the four aspects or dimensions which contribute to the state of health of a person. Accordingly, similar to the metaphor of Te Whare Tapa Whā, any ailment

be it psychological, physical, social or spiritual impacts on the rest of the person's wellbeing. If left untreated the ailment could become more serious and the person's health may deteriorate further as a result. As their health and wellbeing deteriorates other parts of their wellbeing are likely to be adversely affected leading to increased complications. The sooner treatment is sought the quicker the equilibrium of their health and wellbeing can be restored. Effective teaching and learning practice can also be linked to the principles of Te Whare Tapawhā.Using Te Whare Tapa Whā as an educative model acknowledges that education is not solely a cognitive activity. It requires a holistic approach which embraces the notion of cognitive engagement, physical activity, social interaction and spiritual wellbeing. This is even more important in the age of digital technology for kaiako and ākonga teaching and learning te reo Māori me ōna tikanga in online environments. Technology continues to change, evolve and advance at a rapid rate and is increasingly becoming important as a repository for a vast amount of mātauranga Māori. The potential to use technology to gain access to cultural taonga and enrich and the lives of many Māori is now being appreciated. Many educational facilities and institutions are using technology to offer te reo Māori courses to students who were previously unable to access these courses. While the issue of accessibility is now being addressed, the challenge is finding ways to employ the technology more effectively, especially in the teaching of te reo me ōna tikanga. From a Māori perspective these cornerstones or dimensions can be an important guide to more effective online teaching and learning of te reo Māori or kaupapa Māori in general. The Community of Inquiry model developed by Rourke et al. (1999) has also been a cornerstone of this research.

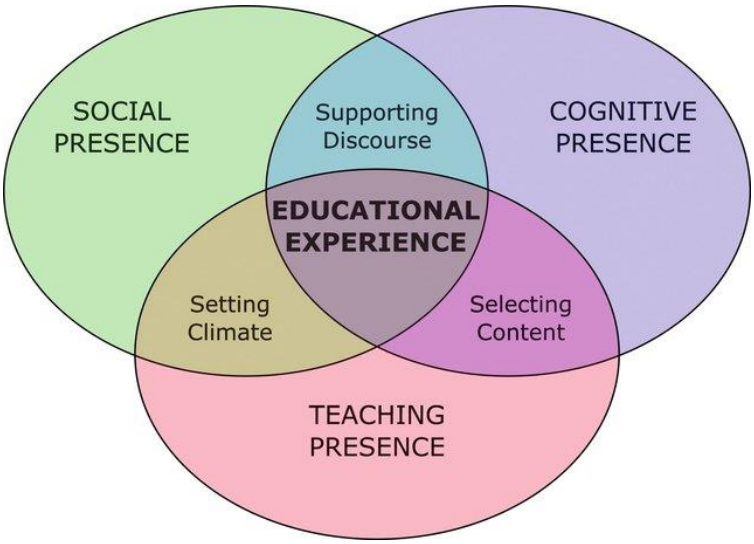


Figure 13
The Community of Inquiry framework
Adopted from
https://www.researchgate.net/publication/323344143_Online_educators%27_recommendations_for_teaching_online_Crowdsourcing_in_action/figures?lo=1

Figure 13 provides a diagrammatic representation of the Community of Inquiry (CoI) framework developed by Rourke et al. (1999). The CoI framework identifies the core elements of a collaborative learning environment required to create and sustain a purposeful learning community. The three main elements (teaching, cognitive and social presence) and their overlap provide the structure to understand the dynamics of deep and meaningful online learning experiences. In order to create and sustain a collaborative community of inquiry, the

composition and interactive effects of each of the presences must be understood. The premise is that the nature of such an environment will support purposeful inquiry and meaningful collaboration.

3.3 Language Learning Theories

This research focusses primarily on the teaching of te reo Māori in synchronous online environments therefore it is appropriate to review second language teaching and learning pedagogies.

Holmberg (2005) contends that pedagogy when teaching or facilitating the learning of a language always requires theoretical considerations to be made. Language theory, study goals and epistemological principles are but to name a few. The establishment of an online language teaching and learning programme adds yet another dimension for consideration. In posing the question whether networked learning is theory, pedagogy or practice Hodgson (Hodgson, McConnell, & Dirckinck-Holmfeld, 2012) contended that it is all of the above. Furthermore, she argued that the separation of theory and practice is at best only an artificial one.

There have been many changes to the SLA (Second Language Acquisition) teaching and learning methods and pedagogies employed over time. The biggest changes have been made since the 1960's from a positivism to a post positivism position moving away from a behaviourist and structural linguistics toward a cognitive, socio-cognitive and meaning based position on language (Jacobs & Farrell, 2001). A review of the evolution of some of the more commonly used language teaching and learning pedagogies will demonstrate a shift in thinking and understanding about second language education and its development.

A number of leading researchers in the field of SLA have developed principles to assist with the teaching of second languages resulting in improved levels of proficiency. The way in which these principles have developed also signals a change in the pedagogies used to teach second language. This section will provide an overview of some of the pedagogies relevant to this literature review and the philosophies behind them. These are grammar translation, the behaviourist theories and pedagogies, innatist theories and pedagogies, communicative language teaching theories and the intercultural communicative language and teaching theories.

3.3.1 Grammar Translation

The grammar translation (GT) method was very popular in the 16th century. As the name suggests it focussed on the translation and rote learning of texts and was used mainly as an academic exercise to teach Latin and Greek (Taylor, 2014). There was no emphasis on using the language for communicative purposes. Teachers realised that the GT method did not improve proficiency in communicative language and although its popularity faded during the 1940's it was still being used up until the 1970's. It has been suggested that elements of GT are still in use in language learning classrooms today. GT did not fit into any of the behaviourist, innatist, cognitive or communicative language teaching theories. With the demise of GT behaviourist theories had a significant influence on the development of second language teaching and learning pedagogies.

3.3.2 Behaviourist Theories and Pedagogies

The assertion made by behaviour psychologists, see for example Pavlov (1902), is that people learn behaviours including language, through training or conditioning. The behaviourist theory credited mainly to B. F. Skinner a behaviour psychologist, is premised on the belief that learning occurs through imitation, practice, reinforcement and habit formation. Accordingly, an individual will imitate certain behaviours if they receive enough positive feedback. Furthermore, they will continue to display this kind of behaviour eventually developing into a habit (Lightbrown & Spada, 2006). In the same way, according to behaviourism, in order to learn a foreign language, a language student only needs to imitate the language he/she hears from the teacher and react to his feedback. Language development is seen as a result of habit formation (Lightbrown & Spada, 2006).

Behaviourism theory was very influential between the 1940's and 1970's especially in North America (Lightbrown & Spada, 2013). SLA activities were based on mimicry and the rote learning of dialogues and sentence patterns. As this theory supported the notion that language development was based on habit formation, it was assumed that the learner's first language habits would help in the development of their second language. It was also deemed that some aspects of the first language habits would actually interfere with the development of the second language based on the notion that where the first and second languages were similar, the acquisition of the second language would be relatively simple. However, where the first and second languages were different, acquisition of the second language would be more difficult (Lightbrown & Spada, 2013). This was not the case as the mistakes that students made were more often than not unpredictable and not related to their first language. This was due to the fact that adult second language ākonga produce sentences more akin to those of children. Furthermore, no matter how similar or different the first and second languages are some of the characteristics of the structures are alike for ākonga from a variety of backgrounds (Lightbrown & Spada, 2013). The audio lingual method is founded on behaviourism psychology which tries to explain how a change in behaviour (response) can be activated by an external event (stimulus).

The Audio-lingual method of second language teaching and learning is a method of teaching a foreign language which emphasises listening and speaking skills before reading and writing. It primarily uses dialogues for language presentation and drills as practice techniques. The target language is the medium of instruction. It was developed during the Second World War and was employed by the military, which is why it became known as the Army method. It is also known as the Aural Oral approach (Rhalmi, 2009a). The audio-lingual method pays particular attention to accurate pronunciation and grammar. It also focuses on quick and accurate responses in conversational situations providing enough vocabulary for use with grammatical structures. Students were expected to be able to combine the rules and building blocks of the target language for use in conversational situations (Rhalmi, 2009a). The audio-lingual method became less popular during the early 1970's and was superseded by a variety of new methods based on other research including the innatist perspective.

Total physical response (TPR) is also based on behaviourism. This view of language learning becomes apparent in TPR with regards to its focus on performance by the teacher and imitation by the students. Professor James J. Asher was the founder of the language teaching method known as total physical response. While conducting research on language acquisition he noticed that children often learned languages much faster than adults. Further investigation

especially when comparing the difference in language acquisition abilities between children and adults led him to theorise that the combination of language use and physical activity achieves better levels of fluency for second language learners (Asher & Price, 1967). The most significant characteristics of total physical response are that: learning is assisted by the coordination of speech and action, grammar is learned implicitly through language use, conveying meaning is more critical than syntax, comprehension precedes speaking, the teacher's plays a pivotal role in choosing when and which commands are appropriate for the introduction of vocabulary and structure, the learner both listens and performs the commands and it is important to cultivate a stress free learning environment (Rhalmi, 2009b). However, other academics saw weaknesses and criticised the behaviourist approach. Innatist theories then began to influence second language teaching and learning pedagogical developments.

3.3.3 Cognitivist Theories and Pedagogies

For almost thirty years there has been a cognitive approach to studying SLA. One of the basic understandings of the cognitivist theory is that language is learnt in much the same way as everything else (N. Ellis, 2006). Cognitive psychology is the basis which means that language learning is not habit formation, it is rule formation. Language learning has a sequence from the known to the unknown and students induce the rules from examples and the languages they are exposed to (Boran, 2015).

Caleb Gattegno was the mastermind behind the development of the silent way (Bowen, 2011). The silent way or method was premised on three key components: learning takes place if the ākonga discovers rather than remembers or repeats, physical objects enhance learning and that problem solving is central to learning. The term 'silent' is founded in the fact that the teacher remains silent for a large proportion of the class time to allow the students space to converse. The teacher initially provides the students with a sentence pattern to practice. They combine the pattern practice with the moving or placement of an object. The teachers only further interaction is required if the structure of the sentence changes and the students require help with a word or phrase in the changes structure (Bowen, 2011). The Silent Way considers that as language reflects culture, they are inseparable and therefore everyday aspects of life, art and literature should be learnt. The goals and objectives of the silent way are that the students should be able to use the target language to express their thoughts, feelings and ideas. Students can improve their knowledge for structural accuracy and that they are able to use the target language proficiently. This method has similarities to that of suggestopedia.

The name suggestopedia is a compound form of the words suggest and pedagogy. As the name implies this method uses the power of suggestion as the basis of language learning. Suggestopedia was founded by Georgi Losanov who proposed that people used only 5-10% of their mental capacity and could make better use of their mental reserves by removing psychological limitations and barriers, known as desuggestion (Boran, 2015). Suggestopedia has six theoretical components through which desuggestion and suggestion can take place to access those mental reserves. The first of these is authority; people remember best when new information is obtained from an authoritative source. Secondly, infantilisation where the student teacher relationship is similar to that of a parent and child and the student participates in songs, games, exercise and role play. Thirdly, double-planedness means that the learner learns from the use of both instructions and the environment therefore the physical layout of the classroom is important. Fourthly, the use of intonation is important to avoid student boredom. The teachers should present learning material emphasising different but correct

intonation patterns. Fifthly, rhythm variation provides for a more interesting and stimulating learning. Sixthly, concert pseudo passiveness means that materials using intonation and rhythm variation should be accompanied by music (Boran, 2015).

While Losanov does not promote any particular language theory, he does state that this method is a two plane process. Language is the first of these and the second are the factors which influence the linguistic message, such as cultural nuances. The goals and objectives of suggestopedia are to accelerate students' use of a foreign language for everyday communication. To achieve this, psychological barriers need to be removed to allow the student's mental power to be accessed (Boran, 2015). It has been suggested nonetheless that the psychological barriers need to be removed from all of the second language teaching and learning pedagogies that require students to use and interact in the target language. This is especially critical in the communicative language teaching approach.

3.3.4 Innatist Theories and Pedagogies

The Innatist Theory proposes that the ability to learn a language is innate or inborn in children. Elturki (2010) explains that Chomsky argued that if children learn through imitation then how is it possible that they could say things they had never heard before? Chomsky claims that there is an organ of the brain called the language acquisition device or LAD that functions as an innate device for learning language. This device Chomsky argues contains the sets of grammatical rules for all languages and this set of common rules are known as the Universal Grammar (Elturki, 2010). However, while not actually applying this principle to second language acquisition other linguists have argued that innatism offers the best view from which second language acquisition could be understood (Moerk, 2015). Lightbrown and Spada (2013) note that some SLA theories are focussed on the learners' innate capacity for language.

3.3.5 The Natural Approach

Unlike Chomsky the natural approach was developed primarily for language learning by the world renowned SLA theorist Professor Emeritus Stephen Krashen. It emphasised comprehensible input, distinguishing between acquisition and learning. He argued that learning, which focuses on form rather than meaning, cannot lead to acquisition. The goal is to communicate with speakers of the target language.

Krashen (1982) developed five hypotheses about SLA which rely on innate language ability. Firstly, that there were two distinct and independent ways of acquiring language. Language acquisition he defined was a process similar if not identical to the way children developed ability in their first language. Language acquisition was a subconscious process where language acquirers were not aware that language was being acquired but that it allowed them the ability to communicate (Krashen, 1982). He also thought that language acquisition could also be described as implicit, informal and natural learning. Krashen (1982) then distinguished language learning as having a conscious awareness of the grammatical rules that govern the correct use of a language. Language learners are able to explain and talk about the grammatical rules. He suggests that this more likely how adults develop language. Adults can acquire language he suggests but they are not likely to achieve native like levels of language proficiency (Krashen, 1982). He suggested that other terms used to describe language learning were knowledge of language or explicit learning. Finally, Krashen (1982) suggests that

correction of mistakes has little or no effect on subconscious language acquisition, but is useful for conscious language learning as it enables the learner to understand the grammatical rules.

Secondly, Krashen (1982) proposed the Natural Order Hypothesis which suggests that the acquisition of grammatical structures occurs in a predictable order. He states that "Acquirers of a given language tend to acquire certain grammatical structures early, and others later. The agreement among individual acquirers is not always 100%, but there are clear, statistically significant, similarities" (Krashen, 1982, p. 15). He used previous research in the acquisition of the English language to support his Natural Order Hypothesis. Furthermore, Krashen (1982) stated that the natural order of language acquisition was similar for both adults and children, but requires certain conditions to take place.

Those conditions are: time, focus on form and know the rule. Krashen (1982) proposes that the language learner requires time to consciously process the grammatical rules effectively before speaking. Time alone is not enough. The performer continues must also focus on form or the correctness and accuracy of what is being said. Nevertheless, to focus on form, the performer must also know what the grammatical rules are. This can pose some difficulties as it is nearly impossible for language learners to be aware of all the rules. Undoubtedly there are exceptions to the rules (Krashen, 1982). Therefore, he proposed the monitor hypothesis.

The monitor hypothesis suggested conscious learning serves only to monitor language which has been acquired through meaningful interaction in the second language (Faltis, 1984). Language acquisition and language learning were two different processes which coexist in adult learners, language acquisition provided the ability to initialise utterances in the second language and was also responsible for fluency development. Language learning however only serves one function and that is to monitor or edit those utterances. Krashen's proposal (1982) therefore is that based on the language learners' knowledge of the language the monitor hypothesis allows the language learner to correct the output of the acquired language prior to actual production. This produces normal and fluent speech production (Krashen, 1982). Still, the quality of the output is largely affected by the quality of the input.

The input hypothesis contradicts the assumption that grammar and structure are learned first followed by their use in communication which develops fluency. The input hypothesis proposes that language learners should focus on meaning first and as a result structure is acquired (Krashen, 1982). Therefore, the input hypothesis according to Krashen (1982) relates to acquisition not learning and that we acquire language by making sense of language that contains structure that is slightly more complex than our current level of understanding. Furthermore, the input hypothesis states that when communication is successful, input is understood and there is a sufficient amount of it, then the understanding of the more complex structures will take place. Additionally, Krashen (1982) asserts that production ability is not taught directly but simply emerges. This hypothesis is based on research delving into first language acquisition but Krashen maintains that this hypothesis is applies equally to SLA. To be successful in acquiring language the second language learner also needs certain conditions to be present. Krashen called this the affective filter hypothesis.

The affective filter hypothesis recognises that student's ability to acquire language is affected by their emotional state, their attitude and their adjustable filter (Krashen, 1982). To successfully acquire language students', need motivation, self-confidence and low anxiety. Krashen's (1982) research shows that students with high levels of motivation usually achieve

better results in the acquisition of a second language. It also shows that language learners with self-confidence and a good self-image also tend to do well in SLA. Low levels of both personal and environmental anxiety also appear to be advantageous to second language learners. In summary, students with very low levels of affective filter are likely achieve more success in acquiring a second language than those with high levels (Krashen, 1982). While some aspects of Krashen's hypotheses (1982) have been challenged, they have been influential in furthering the research of SLA, leading to the advancement of cognitive theories and pedagogies.

Krashens theories of SLA, have come under scrutiny from Indigenous academics for not considering a broader world view in the development of his theory. For example, Faltis (1984) explains that Krashen's discussions (1982) of the input hypothesis no reference has been made at all to non-mainstream studies of caregiver-child interaction. He continues stating that any theory of adult SLA which relies on the way in which children acquire language should at a minimum consider cross-cultural perspectives. The inclusion of cross cultural perspectives would provide the study with a higher level of robustness.

3.3.6 Communicative Language Teaching (CLT)

Communicative language teaching (CLT) is based on the premise that language is for communication. The goal of language teaching is to develop communicative competence. It involves the use of real communication activities that promote learning, must be meaningful to the learner and support the learning process. It is also essential that the language is used appropriately in social contexts. The communicative approach is founded on the following four principles that language is a system for expression of meaning, that the primary function of language is for interaction and communication, that the structure of language reflects its functional and communicative uses and that the primary units of language are not merely its grammatical and structural features, but categories of functional and communicative meaning as exemplified in discourse (Boran, 2015). Distinguished Professor Rod Ellis is a widely regarded authority on SLA and who strongly advocates for CLT. He states quite unequivocally that SLA researchers do not agree that there is one instructional method which can best facilitate language learning. Although there is a lack of agreement, Ellis (2008) contends that researchers should still be able to offer advice to teachers on how best to facilitate learning. Rather than develop hypotheses as Krashen (1982) had before him, Ellis (2008) has instead advanced ten principles of instructed SLA. He later increased the number of principles to eleven.

Principle 1 states that instruction needs to ensure that students learn phrases or groups of words that can be used for developing knowledge about the rules that govern them. This allows the language learner the ability to adapt the phrase to suit different contexts.

Principle 2: Instruction needs to focus on meaning and principle 3: instruction needs to also focus on form (R. Ellis, 2008) agree with Krashen (1982). These two principles support the notion that if communicative language proficiency is the goal of SLA then conveying meaning is paramount, irrespective of any grammatical or vocabulary errors. Deficiencies in grammar and vocabulary will need to be eventually addressed.

Principle 4 which also aligns with Krashen's theory (1982) about language acquisition states that instruction needs to focus on developing implicit knowledge. Ellis (2008) defines implicit knowledge as knowledge which is unconsciously accessed by the learner for quick,

fluent communication. Explicit knowledge on the other hand is knowledge which is conscious, such as knowledge about the language such as grammar and structure.

Principle 5: Instruction needs to consider the learner's built-in syllabus. Second language (L2) learners follow a natural order and sequence of language acquisition, known as the learners in built syllabus. Using task based teaching approaches without predetermined linguistic content is one way in which to cater for the learner's inbuilt syllabus.

Principle 6: Successful instructed language learning requires extensive L2 input. The students need as much exposure to the target language as possible to achieve higher levels of proficiency.

Principle 7: Successful instructed language learning also requires opportunities for output. Learners also need to be provided with as many opportunities as possible to use the target language in authentic contexts. For example, a hui at the marae would be an authentic context for students of te reo Māori.

Principle 8: The opportunity to interact in the L2 is central to developing L2 proficiency. Ellis (2008) proposes that teachers need to create acquisition rich class rooms and interaction is the key to doing so. He states that when students interact amongst themselves in small group activities it promotes an acquisition rich environment.

Principle 9: Instruction needs to take account of individual differences in learners. In L2 learning classroom there is likely to be a range of abilities and aptitude amongst the students. Teachers need to make allowances for those differences and tailor the learning as much as possible to each student's needs and abilities.

Principle 10: Instruction needs to consider that there is a subjective aspect to learning a new language. While the development of communicative ability is the primary focus learning a second language provides potential for students to also develop new identities and personalities. Teachers of L2 must encourage students to be creative and experiment with the language.

Principle 11: When assessing learners' L2 proficiency, it is important to examine free as well as controlled production. Research has distinguished four types of tools used to measure students' ability in their L2. These are grammar, multiple choice, cloze and communicative assessments. Ellis (2008) suggests that a range of assessment tools are used to accurately determine a student's level of proficiency in their L2.

Attaining communicative competence is the objective of CLT. It was adopted extensively in the 1990's, initially as the framework for teaching English (Richards, 2012). Subsequently, other languages followed Richard's lead. Facilitators of this methodology are not guided by rules, but prefer to now apply a set of general principles in a way which suits their particular students to achieve this goal. The principles demonstrate a paradigm shift in the understanding of how a second language is acquired. In 2001, the ten principles were rationalised into eight by Jacobs and Farrell (2001) as follows: learner autonomy, the social nature of learning, curricular integration, focus on meaning, diversity, thinking skills, alternative assessment and teachers as co-learners (Jacobs & Farrell, 2001).

According to Jacobs et al., the eight principles are interdependent and that the successful implementation of one relies on the successful implementation of the others. These principles also allow for individual or co-operative learning and are more inclined towards learner centred teaching. Learner centred teaching is demonstrated by encouraging students to use self and peer assessment to gain feedback so as to ascertain their levels of improvement and or weakness. Feed forward from peers suggests ways that the student can strengthen the areas that are challenging. These principles can be transferred into the intercultural communicative language teaching method.

3.3.7 Intercultural Communicative Language Teaching (iCLT)

Intercultural communicative language teaching (iCLT) applies the basic principles of CLT but is further premised on the notion that language is shaped by culture and that language and culture are inseparable. Intercultural communicative language teaching infuses culture into the language teaching and learning to create a single educative approach (Rivers, 2010). It has been suggested that the language student who has only learnt grammar and vocabulary is not very well prepared to communicate in that language (Liddicoat, 2008). He continues that reason for their lack of preparedness is that cultural knowledge is implicit in the culture, often subtle nuances that are not visible to the casual observer. Therefore, language learners need to have their attention drawn to and taught those cultural subtleties at the outset of their language learning journey. Effective intercultural communicative language teaching programmes promote the learning processes such as interaction, exploration, comparison and the experience of language and culture to develop the learners' competencies to equip them to communicate across cultural boundaries (Rivers, 2010). The goal of iCLT is for the language learner to achieve intercultural communicative competence (Newton, Yates, Shearn, & Nowitzki, 2010).

There are six principles at the centre of effective intercultural communicative teaching and learning programmes. They are that iCLT integrates language and culture from the beginning, engages learners in genuine social interaction, encourages and develops an exploratory and reflective approach to culture in language, fosters explicit comparisons and connections between languages and contexts and emphasises intercultural communicative competence rather than native speaker competence (Newton et al., 2010).

Good teachers of iCLT will infuse cultural practices and nuances into their language programmes from the outset. This creates awareness amongst the students at both implicit and explicit levels of the cultural similarities and differences and its links to the language. These teachers will also engage their learners in as much genuine and authentic social interaction as possible. For example, if the students are learning te reo Māori (the Māori language) they would be encouraged to undertake a field trip to a marae to experience te reo Māori in action. Using the same example as above the teacher would then get their students to explore and reflect on their experience highlighting the use of the language in its cultural context. Whilst engaged in this reflective activity students would also be asked to reflect on the similarities and differences that they noticed in the use of the language in that cultural context with their own. Good teachers of iCLT would also be providing feedback and feed forward emphasising and encouraging communicative competence rather than native speaker competence. The focus is entirely on achieving intercultural communicative competence, being able to use the language in a manner that is culturally and contextually appropriate.

3.4 Summary

This chapter began with a short history of the development of sociocultural theoretical frameworks and a summary of the socio cultural approaches that have influenced the research. There was a brief discussion of Bronfenbrenner's Ecological Development (1979) and Makereti's (1938)Absorbed Communities Models and their relevance to this research. It was then followed by an explanation of the whakataukī E Tipu e Rea authored by Tā Apirana Ngata. He Awa Whiria: A Braided Rivers model by Macfarlane et.al (2015) was then summarised and compared with the philosophies proposed by E Tipu e Rea. Links were then drawn with the three educational goals for Māori and Te Whare Tapawhā which were proposed by Durie (1994). Following on from Te Whare Tapa Whā (Durie, 1994), was a summary of second language learning theories, pedagogical practices and their development. An examination of second language pedagogies then takes place.

This section has shown that theories and consequently pedagogies underpinning SLA have undergone enormous paradigm shifts. The theories of grammatical and structural correctness and translation of texts as a purely academic exercise which were the basis of the grammar translation method gave way to pedagogies based on behaviourism. The behaviourist theories and pedagogies considered that imitation, mimicry and habit formation were the best means of learning a second language. Theories were then proposed and pedagogies developed which followed the cognitive approach to language acquisition. Cognitive theories proposed that language learning was not formed by habit but instead formed by rules. According to the supporters of cognitive theory language learning has a sequence from the known to the unknown and students induce the rules from examples and the languages they are exposed to. Gattegno's silent way and Losanov's suggestopedia are two pedagogies that were developed based on cognitive theories of language acquisition. Cognitive theories were further developed by the innatist theories advanced by Chomsky and latterly by Krashen (1982).

Although Chomsky's and Krashen's theories (1982) were different they had the same basic premise which theorised that human beings had an innate disposition to learning language. This comprised a language acquisition device in the brain which contained all of the grammatical rules required for language acquisition. Therefore, pedagogies were developed which would activate and engage the innate language learning device. However, there was another shift in the way theorists thought about language acquisition. Each time a new theory was proposed it was based on dissatisfaction with the learners' levels of proficiency in the second language. They considered that their levels of achievement should be better. For example, the shift away from grammar translation was due to the fact that while students could read and write in the target language they could not use it for conversation or oral communication. The result was that theorists looked at what they wanted to achieve and then formed their theory based on the proposed outcome.

Communicative language teaching (CLT) pedagogies were founded on the notion that communication was the desired outcome of learning a second language. Therefore, conveying meaning rather than grammatical accuracy became the primary objective of communicative language teaching pedagogies. To achieve this objective, the language needs to become an implicit part of the second language learner. Grammar has a role to play in ensuring the message being conveyed is not misinterpreted. Misinterpretation can also result from a lack of awareness of cultural niceties. Intercultural communicative language teaching (iCLT) developed from the view that language and culture could not be separated and to learn one

without the other could pose problems for the second language leaner. Being culturally ignorant could lead to misunderstandings, the use of language out of context and inappropriately. Most modern day teachers of second language use either a CLT or iCLT approach to teaching. Nevertheless, there is no one pedagogy that will achieve the desired outcomes for language students and elements of all of the pedagogies still have a role to play in the modern language teaching and learning classroom.

CHAPTER 4: RESEARCH METHODOLOGY

I piki ake a Tāne ki te rangi tuarima … ki Rangi-matawai

(Tāne climbs to the fifth heaven … to Rangi-matawai)

I piki ake a Tane ki te rangi tuaono … ki Tāuru-rangi

(Tāne climbs to the sixth heaven … to Tāuru-rangi)

4.0 Introduction

As Tāne Nui ā Rangi continued his ascent into the heavens he needed to ensure his strategy and planning, that is his methodology, was meticulous and detailed enough to ensure success. While he relied on his physical strength to negotiate the ascent he also required psychological and spiritual strength. He derived his motivation for beginning the ascent to provide psychological and mental strength. His motivation was deeply rooted in his love for his whānau and the desire to be reunited as one, whanaungatanga. Yet psychological and physical alone were insufficient and using karakia he drew the wisdom and assistance of his tūpuna to provide him with the spiritual strength required to achieve his goal. This chapter outlines the methodology underpinning this research.

This chapter describes the methods used in this research and the rationale for doing so. It firstly provides a definition of qualitative research methodologies and how it has been used in this research. It then clarifies what quantitative research methodologies are and how they have been utilised by the researcher. Next mixed methodological frameworks and their role in the collection of data stories are briefly examined. A comparison is then drawn between the mixed methodological framework and E Tipu e Rea by Ngata (2003), He Awa Whiria by Macfarlane (2015), and Te Whare Tapa Whā by Durie (1994).

Furthermore, this chapter explains the processes used to identify, select and analyse the data stories. Some of the academic research regarding these methodologies are discussed in order to support their application to this research. Some of the anticipated or perceived risks to the research participants and the measures taken to mitigate or eliminate them from the research process are explored. Finally, there is be a brief description of the limitations of this research, particularly in relation to the insider/ outsider dilemmas encountered. In summary, the research involved a qualitative research methodology which uses some quantitative data. The research methodology is underpinned and guided by kaupapa Māori approaches to research. The analysis of the research data had an emergent aspect to it.

4.1 Methodology

There are many definitions for the term methodology and each definition can be different depending on the discipline using the term. Schensul (2008) explains that all empirical research irrespective of its type, for example quantitative, qualitative or mixed includes a discussion about research methodology. Methodology in a research context, is used to describe the actions, processes, methods and techniques used to investigate a research problem. Audiopedia (2016) has defined methodology as the analysis of the principles of methods and

rules used by various disciplines to conduct research. They continue stating that methodology is the systematic study of methods that are, can be, or have been applied within a discipline. In simple terms, methodology is the study or description of methods, in a research context, used to conduct research. Other academics such as Schensul (2008) agree stating that methodology comprises the assumptions, hypotheses, and rules that researchers utilise to choose appropriate and suitable research methods or tools. Schensul (2008) defines what methodology is not in order to determine what it is. She states definitively that methodology is not theory. Theory she continues is important for developing the conceptual model and guiding the direction of the collection of the data stories and its analysis. Nonetheless, methodology are the actions in the study and the reasons for selecting those actions or methods.

Burnham, Gilland, Grant and Layton-Henry (2004) define methodology as principles and theories which guide the choice of methods used to conduct research. If epistemology is the science of knowing, then methodology is the science of finding out (Babbie, 2007). Thus methodology can be viewed as a subfield of epistemology Maxim (1999). Walter and Anderson (2016) define methodology as the worldview or ways in which researchers understand, design and conduct their research. Methods selected to conduct research should be suitable, appropriate and fit for the purpose of answering the research question. Ensuring the suitability, appropriateness and fitness for purpose demands that the researcher understand the worldview underpinning the research.

4.2 Theoretical Perspectives

The positivist perspective she argues has resulted from a long history of naturalistic observations which have occurred in real world situations. Although, there are a range of positivist perspectives, they have the single understanding that reality is external to self and can be observed by using methods to obtain data which can be understood and interpreted by others. The interpretivist focusses on the meanings attributed to events, places, behaviours and interactions, people and objects. The meanings derived from an interpretist approach have deep historical depth and are widely shared, negotiated and co-constructed. The interpretivist is able to find meaning by collecting and analysing conversations and texts. Their approaches require the researcher to be involved with the community being studied as meaning is constructed through the interaction amongst the participants and between the researcher and participants.

4.3 Qualitative

Qualitative methodologies provide an opportunity to collect data that better reflects human qualities, attributes, emotions, passion and feeling that quantitative data may not necessarily capture. Qualitative methodologies are better suited to providing descriptive data and analyses of how people behave, react or respond when particular questions are posed. Much of the nuance such as body and facial language which is taken for granted in human to human interaction, can be portrayed better by using a qualitative methodology. According the Schensul (2008) one of qualitative methodologies strengths is that it encapsulates so many different paradigms. For example, she states that qualitative methodologies usually include positivist, interpretivist, constructionist, critical and participatory theories.

Qualitative research provides an opportunity for research participants to express their personal feelings, emotions, thoughts, perspectives and insights about the research topic. This allows for the personal qualities of research participants to be infused into the data. Qualitative research is described by Denzin and Lincoln (2005) as the study of things in their natural environment in order to understand events or trends in terms of the meanings people bring to them. Qualitative research can complement quantitative research by adding richness to the quantitative data that has been collected. This research utilised two qualitative research methods, the focus group and the individual interview.

4.3.1 Interviews

Interviews empower participants to discuss their perspectives and articulate their opinions and concerns on given situations or topics. Interviews allow interviewers to investigate participants' responses to gather data about their feelings and experiences according to Gay, Mills and Airasian (2009). There are three purposes of the interview that pertain to this research. The first is to test or develop hypotheses, secondly to gather data and finally to sample respondents' opinions. This research utilised two types of interview methods, the focus group interview and the individual interview.

4.3.1.1 Focus Group Interviews

Focus group interviews are a form of group interview however differs in one important aspect. A group interview is primarily an interaction between an interviewer, who asks questions, and the group who collectively respond to the questions posed. Conversely, in the focus group interview the group interact and discuss with one another a topic presented by the researcher. The aim is to gain a collective viewpoint rather than an individual perspective. This is supported by Cohen, Manion and Morrison (2011, p. 436) who state, "… the reliance is on the interaction within the group … yielding a collective rather than individual view." In addition, these writers state that, Focus group interviews are valuable for gathering data on attitudes, values and opinions, empowering participants to speak out, and in their own words and encouraging groups rather than individuals to voice their opinions. Focus group interviews enable research participants to utilise the energy generated from within the group to invigorate and stimulate an atmosphere where issues and topics can be openly discussed and opinions expressed without researcher interference. However, the researcher is still required to facilitate and direct the discussion while allowing it to develop in accordance with the research data being sought. Participants must realise that focus groups are a group sharing activity and should not be dominated by one or two individuals (Hoy, 2010). In contrast an individual interview is much easier to manage as the researcher is gathering data from one individual rather than a group of energised participants. A focus group is a means to provide group interaction in order to present a collective view rather than that of an individual according to Cohen et al. (2011).

The focus group interview was comprised of kaiako only. Ākonga were not invited to participate in the focus group interview as the focus was on collecting data from the perspective of a kaiako. The focus group comprised six kaiako who were engaged in the delivery if synchronous online programmes. Fortunately, this group of kaiako taught at the same school and it was fairly easy to arrange a suitable interview time. They all taught at a decile seven rural secondary school which delivered online teaching and learning programmes to secondary schools nationwide. Their subject areas varied widely including English, Art History and Accounting.

The rationale for conducting a focus group discussion was to encourage the kaiako participants to freely verbalise what they perceived to be the factors which kaiako and lecturers could use to create more engaging online synchronous language classes for distance ākonga of te reo Māori. Certain themes, such as engagement in online synchronous classes and ākonga familiarity with the use of technology, had become apparent during the ākonga survey and these themes provided the direction for the focus group discussion. The focus group interview schedule attached as Appendix 6, was semi-structured in order to allow the kaiako participants to interact with one another thereby stimulating engaging conversation, argument and discussion. In preparation for the individual interviews kaiako participants were sent copies of the interview schedule a fortnight before the interviews took place. Some of the kaiako participants were well prepared for the interviews, others were not. Those who had not prepared as well had been too busy to look with any depth at the schedule. They were still able however, to make valuable contributions by adding their perspectives to those who had prepared. Questions included enquiring about the kaiako experiences in engaging their online ākonga, strategies they found successful for engagement and issues or challenges they may have experienced teaching in online environments. Once the focus group interview was completed, I then conducted a number of individual interviews. Individual interviews, in contrast to focus group interviews, allow for one person to express their point of view.

4.3.1.2 Individual Interviews

The purpose of an interview was defined by Cohen et al. (2011) as a mechanism by which interviewees and interviewers were able to engage and discuss their interpretations of the world from their perspectives. The interview is more than collecting data about life but was also a part of that life. The interview was guided by predetermined questions and prompts with which to engage the kaiako participants. Individual interviews which are also known as 'one-on-one' interviews are qualitative research interviews with a single respondent. The purpose of an individual interview is to obtain the perspectives, insights and opinions of a single interview participant. These types of interview also provide the interview participant with the privacy and confidentiality to freely express them-self. Individual interviews take a number of different forms as they can be either structured or unstructured, non-directive or focussed according to Cohen et al. (2011). The type of interview method used by the researcher depends on the kind of data the researcher is endeavouring to collect.

In this research, the original intention was only to interview kaiako. Nevertheless, an opportunity arose to include a number of ākonga in the individual interviews. The kaiako interviewees taught in online synchronous reo Māori programmes, other language and curriculum areas. They taught in either the secondary or tertiary sectors. Those from the secondary sector were located in schools ranging from deciles one to 10. Their schools were situated in a variety of sites around Aotearoa including rural, small town and city locations. One of the schools specialised in the delivery of online teaching and learning programmes. The kaiako participants from the tertiary sector were from a range of tertiary institutions. Some were involved in the delivery of professional learning and development for kaiako in the compulsory sectors (Primary and Secondary schools) and others in ITE programmes. All of the kaiako were interviewed for their perspectives on how kaiako and lecturers could create more engaging online synchronous language classes for distance ākonga of te reo Māori. The research questionnaire used for the individual kaiako interviews is attached as Appendix 8.

The ākonga, on the other hand, were either secondary school or tertiary students. The secondary school ākonga were from a decile seven rural school. They were language students who had been studying in an online environment for two to three years. The other ākonga were studying in a programme delivered by a tertiary institution and had been studying for one to two years. They were questioned for their thoughts on how engaging their online programmes were, what made them engaging and why. The research instruments used in these interviews are presented as Appendix 12.

4.3.2 Narrative Inquiry

Clandinin and Connelly (2000) define narrative inquiry as a term which describes the way which researchers capture personal and human experiences while maintaining the relationship to the cultural context from which they were gathered. Furthermore, they say that it is a way in which researchers methodically collect, analyse and present people's stories as told by them which challenges traditional and modernist perspectives of truth reality and knowledge. Bruner (1986) contends that narrative inquiry harnesses stories of lived experiences which helps makes sense of the contradictions and complications of human life. Pinnegar and Daynes (2007) state that narrative inquiry is a study of stories or narratives or descriptions of a series of events. They continue by stating that researchers who use narrative inquiry, "embrace the assumption that the story is one if not the fundamental unit that accounts for human experience. … Narrative inquiry embraces narrative as both the method and the phenomena" (Pinnegar & Daynes, 2007, p. 3).

Creswell (2013) identified seven features which define narrative studies. Firstly, he suggests that narrative researchers are collectors of stories from individuals, documentation and through group conversations. The stories are "about the individuals' lived and told experiences" (Creswell, 2013, p. 71). The stories are co-constructed by the researcher and participant and normally convey a message or emphasise a point. Hence, through a collaborative process of interaction and dialogue between the researcher and the participant the story emerges. Secondly, narrative stories are a recollection of individuals' experiences and may explain the development of an individuals' identity and how they perceive themselves. Thirdly, there are many different methods used to collect data. For example, interviews may be the primary method of data collection, but they can also be supported by observations, documentation, the use of pictures and other qualitative data sources. Fourthly, although narrative stories may not be told in a chronological order, the researcher will often reformat them chronologically. For example, the participant may recall their past and present experiences and express their aspirations for the future, but they may not necessarily be told in that order. The researcher is likely to reformat them into chronologically to bring some order to the narrative.

Fifthly, there are number of ways in which narrative stories may be analysed. They can be analysed thematically, that is by using the themes which emerge from the narrative, or structurally, which is the nature of the story telling or finally dialogically, towards the target audience of the story. Sixthly, narrative stories often contain critical points, "… or specific tensions or interruptions" which when telling the story are highlighted by the researcher. Seventhly and finally, narrative stories occur in specific contexts which are important to the relaying of the story.

Narrative inquiry fits well with Indigenous communities which have its traditions in the use of oral language for the intergenerational transmission of knowledge. Palmer and Buchanan (2011) and Hooker (2008) provide examples of the use of narrative inquiry's complementary role in research. In Palmer and Buchanan's (2011) case the narrative is conducted between the researchers; however, in Hooker's example (2008) the narrative is between the author and her long since deceased koroua (grandfather). Both authors use narrative to analyse and discuss topics which have an Indigenous flavour but more importantly have messages to convey which could be lost using other research reporting methods. Narrative inquiry also complements kaupapa Māori research approaches which underpinned the data collection process and principles guiding good ethical practice. The story about Makereti (1938) also provides some examples of Best Ethcal Practice especially from a Kaupapa Māori Theory perspective. As Makereti (1938) wrote her thesis she constantly deffered to her kaumātua[417] for advice. I have followed her example in two ways. Firstly, by sharing the introduction chapter of this thesis[418] with my brothers and sisters to check the accuracy of the whakapapa and consent to use them in this thesis. Secondly, before using extracts from the interviews, the transcripts were sent to my research participants to check for accuracy. In all instances any mistakes were corrected and consent was obtained.

4.3.3 Grounded Theory

In a personal communication, Macfarlane, S (2015) strongly asserted that Grounded Theory was compatible and complementary with Kaupapa Māori Theoretical Frameworks. While grounded theory compliments both Kaupapa Māori Theoretical Frameworks and Narrative Inquiry it has a different focus.

Kaupapa Māori Theoretical Frameworks maintain the safety and integrity of the participants and the focus of Narrative Inquiry is on collecting the individual stories relayed by the research participants. Creswell (2013) maintains that Grounded Theory goes beyond describing the stories and draws on the common experiences of the research to generate or discover a theory for a process or action. The key concept behind Grounded Theory is that the generation or development of the theory is grounded or generated in the data from the research participants who have experienced it (Strauss & Corbin, 1998).

Creswell (2013) suggests that Grounded theory can be defined by five key characteristics. Firstly, that the researchers focus is on a process or an action which has clearly identifiable phases and has occurred over time. Secondly, the researcher is ultimately trying to develop a theory of this process or action. Thirdly, the researcher develops ideas and keeps memos and notes as data are collected and analysed. Fourthly, interviewing is used as the main method for collecting the data collection. The researcher is always comparing data obtained from the research participants with ideas about the emerging theory. The process involves the researcher going back and forth between the participants and the developing theory to further explain how it works. Fifth and finally, data analysis can be structured and follow the pattern of developing open categories, selecting one category to be the focus of the theory and then detailing additional categories (axial coding) to form a theoretical model. The overlap of the categories becomes the theory.

[417] Elders
[418] Genealogies

4.4 Quantitative Research

Quantitative research employs methods of data collection where the data, when analysed, can be measured and/ or quantified. Measurement and statistics are central to quantitative research because they are the connections between empirical observation and mathematical expressions of relations (Hoy, 2010, 1). Furthermore, Hoy states that quantitative researchers endeavour to test hypotheses and produce representations and theories that explain behaviour. There are a variety of quantitative data collection methods and this research employed the survey to gather data.

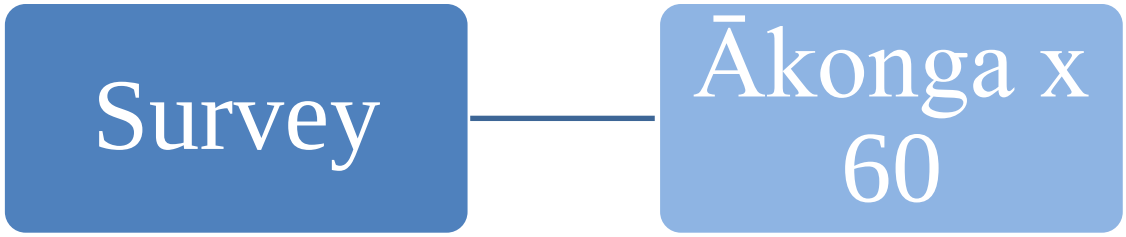


Figure 14
Phase one, the Survey of 60 Students

4.4.1 Survey

A survey can be defined as the collection of a sample of data considered to represent a broader group. Cohen etal. (2011. p. 205) state that,surveys gather data at a particular point in time with the intention of describing the nature of existing conditions, or identifying standards against which existing conditions can be prepared, or determining relationships that exist between specific events. A survey was selected as the primary research tool because understanding the things that the ākonga perceived as being important for their online learning of te reo Māori. The surveys were carried out during face to face lectures which the ākonga attended during their Onsite Intensives. The survey questionnaire was administered in one of the programmes timetabled on campus face to face te reo Māori classes. This environment conducive to discussion which then provided less restrictive, fuller and richer answers. The opportunity to have informal discussions with the ākonga was possible. This provided more substance to their written answers. The ākonga were under no obligation to participate and up until the time they handed their survey in were able to withdraw themselves and the information they had provided from the research.

The data from the surveys were collated and analysed to discover what if any trends or themes were recurring in their survey responses. The survey provided the quantitative research element and the themes arising from the survey were used to guide the focus group discussions. This data was useful in determining trends and supported the preparation of the interview schedules for the qualitative component of the research. Initial survey. The aim of surveying the research participants was to gather data from the ākonga in the Year 2 BTchLn (Bachelor of Teaching and Learning) programme. The survey entailed the ākonga answering a number of

questions relating to their experiences regarding the online synchronous delivery of te reo Māori classes.

To keep the survey engaging a number of different survey question methods were employed. Some questions required simple Yes or No answers. Some other questions were multiple choice. Some of the multi-choice questions allowed participants to select more than one answer. Some questions used a Likert Scale where ākonga chose their answer relative to where they understood themselves to be in relation to the question posed. Ākonga were invited to add comments below each of the questions to further explain or clarify their answers. Some ākonga chose to do so and some of those comments have been provided to assist with the analysis of the survey responses. The survey tool is attached as Appendix 3.

4.5 Mixed Methods

Having examined the purpose and philosophical underpinnings of a mixed methodology it was decided that this was the best means by which to obtain the data stories for this research. A mixed methodology provides the best opportunities from both the quantitative and qualitative paradigms to answer the research questions posed. The quantitative research methodologies provide opportunities to collect data that can be measured. While measurable data is important to this research, it was considered that quantitative data alone would not provide a sufficiently full picture to accurately answer the research question. It was also considered that an important part of this research was defining the term wairua in the context of this research. Given the nature of wairua, quantitative methodologies alone would be neither suitable nor appropriate. Therefore, consideration was given to the use of qualitative methodologies for this research.

Constructionist, critical and participatory approaches have different characteristics t those already mentioned however they are still a part of the qualitative research methodology. Mixed methods research allows the researcher the freedom to draw from both quantitative and qualitative methodologies to gain a better understanding of the answer to research problem.

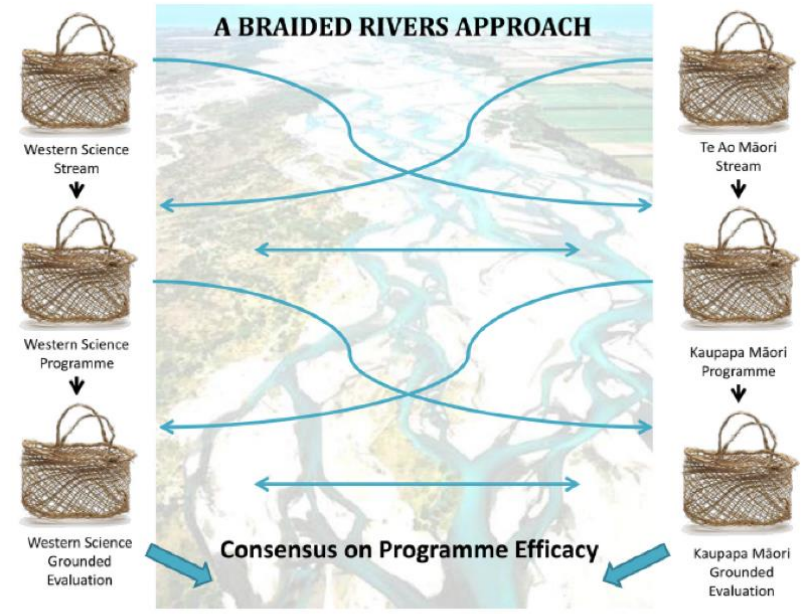
Mixed methods research has become more popular over the last 20 years. A mixed methods research approach can combine the strengths from both the quantitative and qualitative research approaches to better understand the research problems. Schensul (2008) defines mixed methods as research where the researcher collects and analyses data, integrates findings and makes inferences by using both quantitative and qualitative research approaches. Mixed method approaches collect and analyse both quantitative and qualitative data. A mixed method approach seemed to be the best methodology to collect and analyse data for this research. A description of quantitative research methodology follows.

Mixed methodology. Hitchcock and Hughes (1995) suggest that there is a whakapapa to the selection of the methods used to collect data. They continue by stating that the selection begins by making some ontological assumptions (assumptions about the nature of reality and things). Those assumptions then give rise to epistemological assumptions (ways of knowing about reality and things) which in turn lead to methodological considerations. Those methodological considerations then provide the basis for the methods to be employed in the collection of the data stories. Cohen et al. (2011) suggest further that axiology (the values and beliefs that we hold) are used to complement the researchers' ontological and epistemological assumptions when selecting suitable and appropriate research methods. Furthermore, Cohen et

al. (2011) explain that this process of method selection moves the research from being a purely technical exercise but rather as a means of understanding the world. The way in which a researcher understands the world is informed by how they view the world, their beliefs and by what is considered to be of value.

Cohen et al. (2011) suggest that there was a time when researchers were either staunchly committed to conducting quantitative or qualitative research. However, there was some dissatisfaction at being classed as either a quantitative or qualitative researcher due to the fact that for the conduct of certain types of research, being one or the other was neither useful nor valuable. Researchers sought out a methodological approach that was less confrontational and could be adopted between the two research paradigms. Hence a mixed methodological approach was developed which saw a convergence between the quantitative and qualitative approaches. A mixed methodology aligns with the whakataukī composed by Ngata (Mead et.al 2005) and Macfarlane's (2015) He Awa Whiria approach.

In the whakataukī Ngata (Mead et.al, 2005) exhorts the Māori people to hold fast to the teachings, beliefs, values and traditions of their ancestors while still actively seeking opportunities presented by the modern world to further develop and enhance their lives. He urges Maori to reach out to the opportunities presented by the Western world that will enrich those attributes which make them uniquely Māori. Technology is one of the opportunities that provide Māori with the ability to develop, enhance and improve their lives. It provides a repository for and a means of passing on mātauranga Māori that has previously been inaccessible.



Source: Ministry of Social Development, 2015

Figure 15
He Awa Whiria: A Braided Rivers Approach (2015)

Likewise, the philosophy behind He Awa Whiria proposed by Macfarlane (2015) acknowledges that two streams of science exist in Aotearoa. On the one hand there are Western

scientific understandings and on the other Mātauranga Māori. Like a braided river there are points of convergence where synergies are found between the two streams. Nevertheless, there are points of divergence where their differences make each stream autonomous and unique. A mixed methodology also fits well with Te Whare Tapa Whā. Figure 16 is a diagram of Te Whare tapa Whā.

Figure 16

Te Whare Tapa Whā

Te Whare Tapa Whā encourages health professionals to treat illness holistically rather than in a fractured or isolated way. This means that health professionals should investigate beyond the obvious signs of a diagnosis to determine what, if any, are other contributors to an illness. For example, if a patient presents with stomach pain, the obvious course of action is to treat the stomach pain. But there may be less obvious contributors to the pain, such as a breakdown in a relationship. That relationship breakdown may have manifested itself as psychological stress, which has affected the patient's spiritual wellbeing. The decline in the patient's spiritual wellbeing has then physically presented as stomach pain. A mixed methodology is similar in that it uses a quantitative and qualitative approach to collect data stories. A quantitative only approach may not necessarily provide the researcher with the full picture. Similarly, a qualitative only approach may only yield a half of the picture required for the data story. Hence a mixed methodology provides two perspectives of the same data story which can then be used to compare and contrast with one another. Both Penetito (2015) and Cavanagh (2011) have articulated the necessity for Māori to navigate the two worlds which exist in Aotearoa and the negotiation required to do so with success.

Penetito (2015) has refers to intercultural methodologies as the best way for Māori and Western cultures to understand each other. Cavanagh (2011) agrees elucidating that in the current educational climate Māori children have learnt how to live in two cultures. The first, a culture that supports their Māori heritage at home and the second that sustains the dominant Western culture at school. Mixed methodologies are similar in that while it is easy to glean statistical information from quantitative data, it may not be so obvious as to how the social and cultural contexts from which the data was gathered have impacted the quantitative data. The aforementioned explanations show how a mixed methodological approach fits within this research.

4.6 Kaupapa Māori Research.

For research involving Māori researchers, participants or kaupapa, the University of Canterbury Educational Research Human Ethics Committee (ERHEC) has introduced measures over and above the regular requirements of to ensure the psychological, physical and cultural safety of all involved in the research.

Although ERHEC have a Māori representative on its committee, researchers also need to complete The Māori Consultation form. The Māori consultation form requires further detail on how the research is to be carried out and the culturally appropriate safety measures put in place to maintain everyone's privacy and confidentiality. Much of the form is similar to the ERHEC application, for example the form requests the names of the principle investigator, the names of the supervisors, the project title and the proposed methodology. However, there are some quite specific which relate to cultural safety such as the names of any cultural advisors if any, information on Māori community consultation, information on whether the research will include or involve significant Māori content, access to Māori sites, sampling of native flora and fauna, culturally sensitive material/ knowledge, Māori involvement as participants or subjects, research where Māori data is sought and analysed and research that will impact on Māori. It continues by asking the researcher to elaborate and detail the aspects which apply to their research and what will be done to maintain their safety, privacy and confidentiality, conduct the research in a respectful manner, how the researcher will report back to their research participants and describe the impact the research will have on Māori. To address the questions posed in the Māori consultation form the researcher referred to and transferred information contained in the ERHEC ethics application and applied kaupapa Māori research principles and approaches.

Kaupapa Māori research is defined by Irwin's (cited in Smith, 1999, 184) as: Kaupapa Māori was research that was 'culturally safe,' which involves the guidance or 'mentorship' of kaumātua, which was culturally relevant and appropriate while satisfying the rigour of research, and which was undertaken by a Māori researcher, not a researcher who happens to be Māori. The principles of kaupapa Māori research as defined by Kana and Tamatea (2006) supported also by Irwin (1994) should reduce the likelihood of any cultural transgressions taking place. Bishop (1996) asserts that kaupapa Māori research was founded because Māori were discontented with traditional research methods which disrupt Māori life. Kaupapa Māori research confronts the dominance of the Pākehā world-view in research. Powick (2002) argues it was easier to describe what kaupapa Māori research was not, rather than define what it was. Furthermore, according to Smith (1999) kaupapa Māori research has provided a mechanism for Māori researchers and research participants to play a part in the establishment of policy and practice of research by and with Māori. The Te Kotahitanga (2003, 4) report defines kaupapa

Māori research as that: … used to address the research relationships in terms of power, initiation, benefits, representation, legitimation and accountability. This framework both provides the conceptual basis for the development of research methods for the project and for the evaluation of the data gathered during this project. Fundamental to this approach to research was the implementation of the researchers' and their institutions' commitments to the Treaty of Waitangi. … seeks to operationalise the guarantees made to Māori people and indeed all New Zealanders …. My research methodology has been influenced particularly by the work of Kana and Tamatea (2006). Kana and Tamatea (2006, 10) more recently described Kaupapa Māori research methodology as: … [a] methodology [that] emphasises a collaborative approach to power sharing and therefore, demands that ownership and benefits of such a project belong to the participants.

Kana and Tamatea (2006) provided six principles as guidelines to researchers using Kaupapa Māori research methodology. I decided to use these principles as a framework for guidance in my research. These six principles appealed to me as they were developed using Māori beliefs, values and traditions and written using language which I understood. The explanation of the principles retained the mana and integrity from te ao Māori and a Māori world view while ensuring academic rigour from a Western worldview was maintained. An example of He Awa Whiria in action. An explanation of the principles and example of their use in other contexts follows.

4.6.1 Mana Whenua, the Right through Whakapapa to Guardians of the Land.

Mana whenua ensures that those who have the right through whakapapa to be guardians of the land were included in the research. This applies even if the researcher has mana whenua. Support for the concept of mana whenua can be drawn from Penetito's (2008) presentation on Place Based Education which in essence was an acknowledgement of mana whenua. He talks about his primary school experience where his class studied the area in which he lived. They were taught about the areas post-colonial history. No pre-colonial history was taught yet many of the students at that school were descendants of the first Māori settlers in that area. Therefore, an opportunity for the students to draw links to the land and acknowledgement of mana whenua was missed.

4.6.2 Whakapapa, Genealogical Ties.

Whakapapa is the genealogy of all beings from their descent from the gods to the present point in time and is the foundation for the organisation of knowledge about the creation and development of all things (Barlow, 1994). Whakapapa was important for the accessing of information. Participants can be the guardians of knowledge or intellectual property and whakapapa can offer the researcher privileges in allowing access to that knowledge. Macfarlane (2004, 24) says this about the appointment of a kaiako to a special programme set up by a mainstream primary school: The project employed Beverly (v) Anaru as its director. Affiliating to Ngāti Awa and Ngāi Tuhoe tribes of the Eastern Bay of Plenty region, she has close affiliations to the iwi of Ngāti Whakaue through her husband, Peter. Therefore, while she had outstanding educational credentials the whakapapa link was also viewed as an essential ingredient to her appointment.

4.6.3 Whanaungatanga, Relationships.

Bishop (1999) has proposed a similar principle which he has named 'Whakawhanaungatanga'. He describes whakawhanaungatanga as the development of relationships by using culturally appropriate methods to identify yourself and your commitment to other people. According to Kana and Tamatea (2006, 10), whanaungatanga or the establishment of relationships, networks and connections between researchers and research participants plays an important role in a kaupapa Māori theoretical framework. It was through this mutual understanding that values of trust, loyalty, dedication, commitment and respect were established by the researcher and reciprocated by the participants. Through whanaungatanga research participants were able to gain an in depth understanding of the benefits the research may have for the participants and their whānau. Bishop (1999) supports Kana and Tamatea's (2006) statement that research cannot ensue unless whānau support, kaumātua guidance and respect for others, their ideas, and their opinions have been secured.

4.6.4 Ahi Kā, Keeping the Home Fires Burning.

Researchers are not only gatherers of information but have a responsibility of reciprocity to their community of participants in order to contribute to the 'stoking of the home fires', thus enabling them to continue burning. Researchers also need to ensure that information collected is shared collaboratively with those research participants with the authority of guardianship to maintain validity and reliability in the research work. Andrews (2005, p. 299) attests to this when he states, "In the following four years Maggie was to frequently write her family in New Zealand asking them to ensure that what she had written in her book was correct and that they were happy with her representation of their way of life and also asking for their blessing about the material that she intended to include for publication.' Finally, ahi kā also demands that reciprocity is served by the researcher in having been given information and collected data, the results are returned to the research participants in order to 'stoke the home fires' and keep them burning.

4.6.5 Kanohi Ki Te Kanohi, Face to Face Contact.

Kanohi ki te kanohi is epitomised by the hongi, an in your face style of contact. It is from this form of contact that research participants can gain a 'feel' for the researcher. It can be confrontational, but is more often the way in which participants determine the commitment of the researcher to the research topic and the legitimacy and validity of the research. In addition, if a researcher is not prepared to speak face to face with research participants the question may arise as to what then are the motives that drive the investigator. More importantly, however, there are subtleties that can be drawn from facial and body expression that are not able to be observed by the voice recordings of interviews. Andrews (2005, p. 294) once again offers an example, "When she met her family (her kuia and koroua) she eagerly discussed with them the preliminary work she had undertaken for her book and was to be prudently advised by them over the next few weeks of discussion, as to what would allowed and what was not considered by them allowable, in being divulged in her forthcoming publication."

4.6.6 Kanohi Kitea, the Face that Is Seen.

Māori research participants are likely to be more accepting and supportive of researchers who are seen out working and contributing to the local community that is for the

researched community. The face that is seen out supporting community events is more likely to obtain community support once the findings are finally published. Should research receive accolades from the academic research community these are also shared by the research participants, after all it is their researcher's face that is also seen by the wider research community. Andrews (2005, p. 305) exemplifies this, "It was over three years since Mr. Dennan (Te Aonui, Maggie's son) took the manuscript of his mother's book to New Zealand. It was her wish that those of the Arawa people who knew about the old Māori life should read the manuscript and correct it fore it was published. Although Maggie had passed on, hers was the face that had been seen taking Māori to the world but also more importantly retaining links to those back home." The principles of kaupapa Māori research proposed by Kana and Tamatea guided the research process whilst also incorporating the principles of research 'mentorship' expounded by Irwin.

4.7 Ethical Considerations.

There were many ethical issues requiring consideration. Deception is one of the common ethical issues which educational researchers are required to address. Deception means that researchers must make a full disclosure to their research participants of the risks and benefits associated with the research they are conducting. Cohen et al. (2011, p. 95) assert that not providing full disclosure is described by some researchers as "tantamount to spying". In essence researchers must not attempt to deceive their research participants by lying, not telling the whole truth or by omitting to tell their research participants about any aspects of the research. There are situations where the use of deception has been deemed necessary and appropriate, however none of those circumstances exist in this research. The maintenance of privacy and confidentiality of their research participants is also a prime consideration for researchers.

Privacy and confidentiality must be maintained to protect research participants against unwanted exposure. For that reason, the identities of research participants and those of research locations must be safeguarded. Personal data, Denzin and Lincoln (2011, p. 66) maintain must be kept securely and any reference to it should be "made public only behind a shield of anonymity" to ensure no one is caused harm or embarrassment. The ERHEC application form also requires researchers to explain how they will maintain the privacy and confidentiality of their participants. For this research, pseudonyms are used to protect their identities. The data has been stored securely to which only the researcher has access. There are ethical issues of a cultural nature which must be considered.

Ethical issues of a cultural nature were mitigated by the use of Kana and Tamatea's (2006) principles. For example, whanaungatanga (a relationship) needed to be established between myself and all the research participants. All interviews were conducted face to face, the principle of kanohi ki te kanohi. The interviews took place in a culturally responsive environment, a reference to ahi kā as stated by Kana and Tamatea (2006). In terms of eliminating compulsory ākonga participation, all participants were given an assurance that participation was purely on a voluntary basis. It was important for the researcher to be in class to introduce the research, clarify any queries and provide help to those ākonga who required assistance. The survey was administered by their kaiako with whom they had an existing trusting relationship. The researcher was not present while the ākonga completed the student survey. This was an important part of the data gathering process to assure the ākonga that they could answer the questions freely without any coercion from their kaiako. In order to avoid any

confusion with the survey, the instructions were also read aloud which provided an opportunity for queries to be answered.

4.7.1 Consent

Social research in general requires researchers to obtain the consent and cooperation of their research participants. Cohen et al. (2011, p. 77) maintain that informed consent where applicable must also be obtained from "significant others in the institutions or organizations providing the research facilities." In the case of minors or ākonga, researchers would require consent from parents, caregiver and School Boards of Trustees. They continue by saying that informed consent is necessary where participants are going to be placed under stress, will experience psychological, emotional or physical pain, or an invasion of privacy. Participants require all information regarding the possible consequences or dangers that may occur during the research. Howe and Moses (1999) agree that informed consent is a pillar of ethical behaviour as it ensure participants maintain their ability and right to determine their level of involvement in the research.

The right of self-determination is a freedom enjoyed by those who live in a democratic society. When restrictions or limitations are placed on the right of self-determination, as in research, they must be justified and consent must be obtained. Self-determination provides participants with the opportunity to ascertain for themselves the personal and wider risks and benefits of the research. Consent is a means of protecting and respecting an individual's right to self-determination. Consent also acknowledges that the participant has had the opportunity to assess the risk and benefits involved and has decided of their own volition, free from enticement, coercion or under duress to participate in the research. Participants' decisions should be based on informed consent.

Informed consent is consistent with a tradition of individual autonomy. According to Denzin and Lincoln (2011), the tradition of individual autonomy maintains that research subjects have the right to be informed about the nature and consequences of research in which they are involved. They contend that proper respect for human freedom necessitates the presence of two conditions; firstly, subjects must agree voluntarily without being subjected to physical or psychological coercion and secondly, their agreement must be based on full and open disclosure of information.

The University of Canterbury Educational Research Human Ethics Committee (ERHEC) requires stringent information to ensure that that the threshold of informed consent has been satisfactorily met. The Ethics Committee sent this application to the Ngāi Tahu Advisory Committee for consideration. Questions were raised concerning the cultural safety aspects of the research especially in regards to Māori participants. Their questions were addressed by the use of a Kaupapa Māori framework to guide the research process. The ethics application also requires a summary of how informed consent was obtained from the research participants. Researchers are also required to outline the process followed in obtaining participants' consent and attach a copy of the consent form with the application. Should any issues arise the research applicant must address those to the satisfaction of ERHEC before the application is signed off.

Issues relating to consent were raised by the ERHEC. Those were addressed before ethical approval was given and therefore did not pose any problems when consent was sought

from the research participants. This aspect of the research was guided by the principles of informed consent. Consent was obtained from all of the participants who were of an age to give informed consent.

4.8 Method

This section outlines the path taken to gather the information required in order to research this kaupapa/ topic.

4.8.1 Identifying research participants.

Total of 60 students from the Year 2 BTchLn programme were invited to participate as they had previous experience in online learning at this tertiary institution and they all accepted the invitation. These students were in the second year of a three-year initial teacher education (ITE) qualification. They were all studying to become primary school teachers.

Unexpectedly an opportunity arose to include two senior secondary school (Year 13) students in this study. Both students were studying languages and were study at a secondary school in Te Waipounamu (The South Island of New Zealand). Their teacher was based at a secondary school in Te Ika a Māui (The North Island of New Zealand). The other student participant was enrolled at a tertiary institution in Te Ika a Māui. She was domiciled in Te Waipounamu. The final participant was neither a student nor a teacher but had relevant observations, thought and comments to contribute around certain kaupapa vital to this study.

The New Zealand based kaiako participants were recommended or nominated by other people working in the area of online teaching. These kaiako came from either secondary or tertiary teaching backgrounds. The secondary teaching cohort provided online teaching and learning programmes to schools that did not offer particular optional subjects but had students wanting to study them. The subjects included Te reo Māori, Accountancy, Languages and Media Studies. The purpose of the individual interviews with the kaiako were to provide a more personal perspective on how kaiako and lecturers can create more engaging online synchronous language classes for distance ākonga. Some of the kaiako only taught in asynchronous programmes but still had some valuable insights tō provide. It was important to have kaiako voice from a variety of subject areas and disciplines and a mixture of synchronous and asynchronous experiences in order to bring some balance to the discussion. This study also included two international kaiako participants who work in the area of language teaching using online learning technology. They were approached after having made networking relationships which had been established at various conferences. The following whakapapa shows stage two of the data collection process.

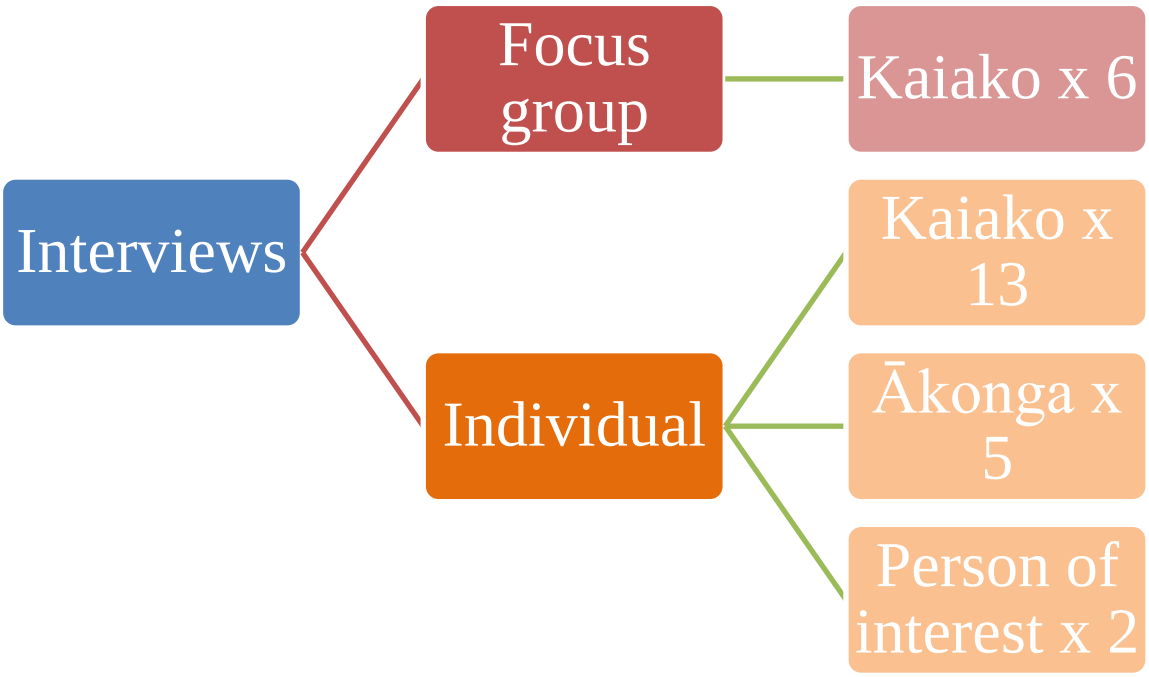


Figure 18
Whakapapa of Phase Two: The Interview

The following tables provide an overview of the research participants.

Table 4
Six Focus Group Research Participants

Name	Age range	Online teaching experience	Kaiako/ Ākonga	Sector
Pīwaiwaka	30-40	3 years	Kaiako	Secondary
Pūkeko	30-40	3 years	Kaiako	Secondary
Kākāpō	30-40	2 years	Kaiako	Secondary
Kea	30-40	4 years	Kaiako	Secondary
Kākā	30-40	5 years	Kaiako	Secondary
Tūī	30-40	5 years	Kaiako	Secondary

Table 4 shows that all of the focus group participants were kaiako teaching in the secondary sector. They had all been classroom kaiako for more than ten years and teaching online for at least two years. The most experienced kaiako had been teaching in an online environment for 5 years. Table 8 also provides a breakdown of the focus group research participants. The names chosen for the focus group participants are taken from "Ngā manu o Te Wao Nui a Tāne" (the birds of the great forest of Tāne Nui ā Rangi). The names also reflect some of the characteristics of the research participants and help me remember who the research participant was. For example, pīwaiwaka was a fidgety person who was not able to sit still for a long period of time and Kākā was quite a loud participant who liked to chatter. The names

chosen for the focus group participants also weave their contributions into the overall theme of Tāne Nui ā Rangi and his ascent into the heavens.

Table 5
Thirteen Individual Face to Face Kaiako Research Participants

Name	Age range	Online teaching experience	Kaiako/ Ākonga	Sector
Kauri	30-40	5+ years	Kaiako	Secondary
Poroporo	40-50	8+ years	Kaiako	Secondary
Tōtara	30-40	6+ years	Kaiako	Tertiary
Nikau	30-40	8+ years	Kaiako	Tertiary
Kanuka	30-40	5+ years	Kaiako	Tertiary
Mingimingi	30-40	8+ years	Kaiako	Tertiary
Leiani	30-40	3+ years	Kaiako	Tertiary
Tī	40-50	4+ years	Kaiako	Tertiary
Kahikatea	40-50	10+ years	Kaiako	Secondary
Mānuka	30-40	5+ years	Kaiako	Tertiary
Rātā	30-40	4+ years	Kaiako	Secondary
Ngutu Kākā	30-40	5+ years	Kaiako	Secondary
Horoeka	40-50	5+ years	Kaiako	Secondary

Table 5 provides an analysis of the participants in the individual face to face interviews. The names chosen for these participants also derive from Te Wao nui a Tāne but instead refer to the flora found in the Great Forest of Tāne. The particular type of flora also reflects some of the characteristics of the research participants themselves. Kauri, for example reminds me that this particular participant is from Te Tai Tokerau or the Northland region of Aotearoa/ New Zealand. The oldest living example of the kauri tree, named Tāne Māhuta can be found in that area. Poroporo, Kuru and Leiani are flora indigenous to the Pacific Islands. Poroporo can be found in some of our oral traditions and is also significant to the Māori people. The kaiako participants are experienced classroom teachers. They were drawn from mixed the secondary and tertiary sectors. Kaiako from the secondary sector were from Alternative Education providers who teach primarily in online environments and kaiako who teach subjects that are not available in some schools. The tertiary participants were mainly from universities however also included kaiako from a company which offers professional development to schools. Many of their ākonga are kaiako who are enrolled in professional development programmes delivered online

Table 6
Six Individual Face to Face Ākonga Participants

Name	Age range	Online learning experience	Ākonga	Sector
Pūmanawa	60-70	0 years	Kaiako	Tertiary
Kōwhai	30-40	1 years	Ākonga	Tertiary
Kawakawa	20-30	3 years	Ākonga	Tertiary
Kuru	15-20	2 years	Ākonga	Secondary
Pōhutukawa	15-20	2 years	Ākonga	Secondary
Koromiko	15-20	2 years	Ākonga	Secondary

Although I had not originally intended to conduct face to face interviews with ākonga, an opportunity arose to interview three ākonga who were undertaking online studies. One of the ākonga was an experienced classroom teacher who undertook further education. Kōwhai chose a programme of online study. This was her first excursion into online learning. Kawakawa studied online for her entire three years of tertiary study. The other ākonga were former secondary school students who had completed online study programmes. Kuru and Pōhutukawa were encouraged to study online as the subject they wanted to study was not offered at their school.

The following tables include the number of both student and teacher participants involved in this research. Figure 19 shows the ages of the research participants. It is important to know the ages of the research participants in this research as there is a correlation between the ages of the research participants and the answers relating to use of the computer, social media and online technologies.

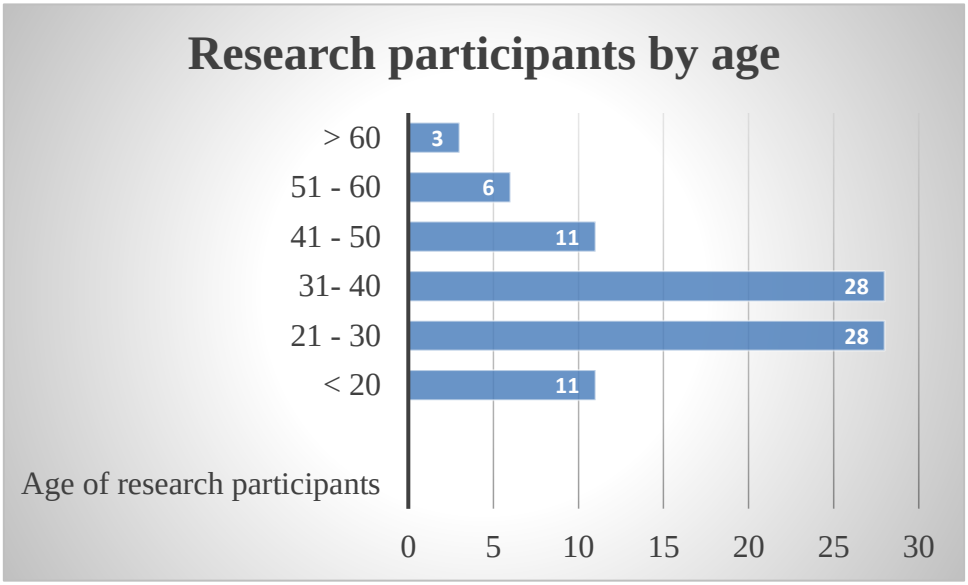


Figure 19
An Overview of the Ages of the 85 Research Participants

Figure 19 demonstrates that the majority of the research participants are under the age of 40 years old. This shows that the majority of the research participants were born during the late 1970's early 1980's during a period of time when computer technology for general public use was in its infancy in Aotearoa/ New Zealand. These research participants are likely to be familiar with the use of computers and active on social media. Figure 19 is a breakdown of the research participants by ethnicity.

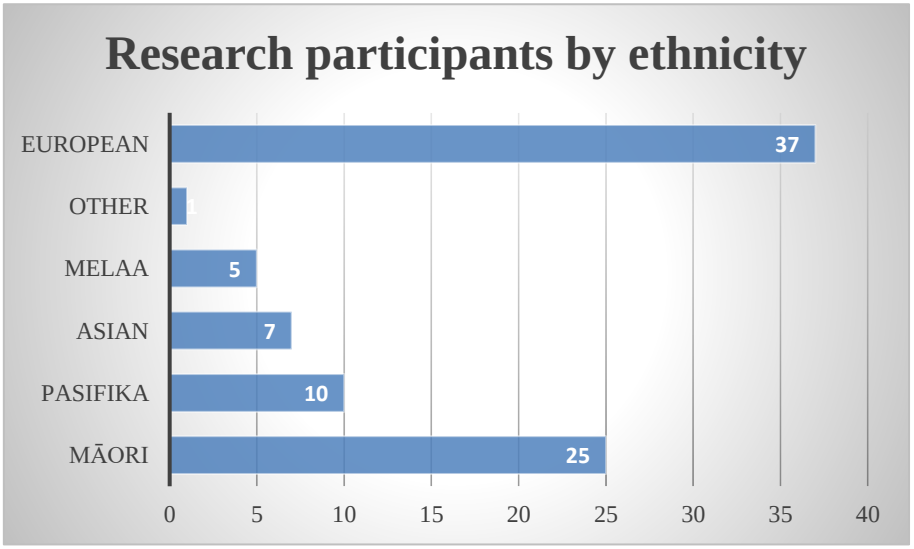


Figure 20
Research Participants by Ethnicity

This research used the New Zealand Ministry of Education's ethnicity codes to identify participants. To minimise confusion participants were asked to select one ethnicity only. Participants with multiple ethnicities selected the ethnicity with which they identified most strongly. Figure 20 shows that the majority of the research participants were of European/ Pākehā descent, followed by Māori, Pasifika, Asian, MELAA (Middle Eastern, Latin American, African) and finally Other or who do not fit into any of the previous categories of ethnicities. Figure 21 below shows the gender breakdown of the research participants.

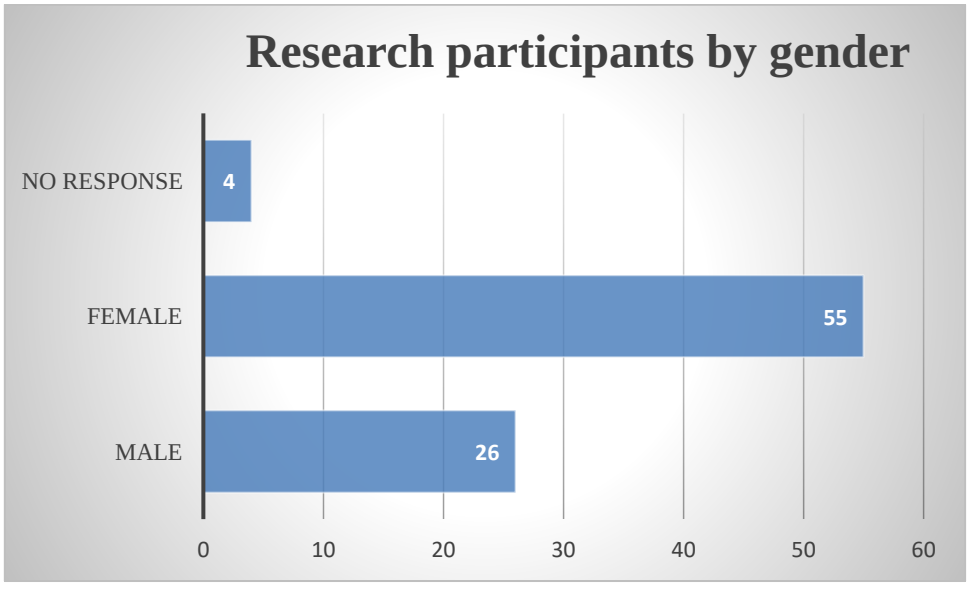


Figure 21
Research Participants by Gender

Figure 21 confirms that at the time that this research was conducted, there were more females than males in both ITE programmes training to be teachers. This statistic is even more sobering considering that this table includes participants who are already qualified teaching professionals. Interestingly, there were four participants who declined to respond to this question.

4.9 Analysis and Interpretation of the Data.

While this study used a mixed methodology (Manion, Morrison & Cohen, 2011), that is, a mixture of quantitative and qualitative methods to collect the data, it was primarily a qualitative study underpinned by the collection of quantitative data (Denzin & Lincoln, 2011). The structure and design of this research study was guided by the research questions. Although the research questions for each participant group were similar, they were also adapted to cater for the differing experiences and perspectives of each group. Identifying the actions and interactions within each group was the primary goal of this study. This research firstly sought to investigate and understand the commonalities between or common themes arising from each of the research participant groups while keeping in mind the contexts in which they occurred. Secondly, it sought to investigate how each group coped and managed each of those common themes.

The approach used to analyse the data was underpinned using a Grounded Theory coding framework espoused by Charmaz (2014). Charmaz (2014) employs at least two main phases of coding called. The first is an initial phase and the second is a focussed phase. The initial phase involves the naming of each word line, or segment of data. During the initial coding phase, Charmaz (2014, p. 116) suggests that the researcher should continually ask themselves the following questions:

> "What is this data a study of? Pronounce? Leave unsaid?
>
> What do the data suggest?
>
> From whose point of view?
>
> What theoretical category does this specific datum indicate?"

The following table is an example of the initial coding for this research. The data analysis computer software programme known as NVivo was used as the analytical tool for the purposes of the initial coding.

Table 7

Examples of the Initial Coding Analysis

Initial codes	Interview statement
Familiarity with programme	Yeah it's that hanging it on the structure, something they already know about so it's not something foreign, what am I doing here and how does it all work? It works a bit like this and then I think they sort of breathe a sigh of relief and go whoa that's ok then.
Programme communications preferences	Yeah I don't use Skype very much cos I just don't like it. I find it quite unreliable but maybe I could have another go at it.
Finding a way to establish a better **relationship**	I used Messenger just recently as the video calling option on Messenger when one of our travelling liaison teachers was out with a student who's in a bit of difficulty at the moment in the hope that if we actually saw each other, cos I've never met this student in a face to face kind of way it might help kick start the relationship and she would be more comfortable to ring me if she had a problem, cos she's not comfortable in ringing up and you know ringing up.
How NZers use email as opposed to other countries	She might email, email a lot. I think that's kind of quite a New Zealand thing as well cos I remember being quite stunned to find out that you know in the UK and the States and stuff people will ring each other on their cellphones just any old time and I'm like but you might interrupt them, how inconvenient and they just don't text, Americans don't text, we text a lot but and I think that's kind of natural reserve of New Zealanders not wanting to interrupt.
Preference to use text messaging rather than calling	You know so you get a text and you can read it and you can respond or not in your own time and emails are a similar extension to that. You know the students won't often pick up the phone if I ring but if I email and it's written down so I've got a record of it, they've got a record of it, they can have a think about it, it's not convenient right now they can email me back the next day or the day after or I can say that email I sent you on the 15th March, the information's there but here it is again you know so I know so email is really handy for us cos our students have a lot of anxiety, they don't want to talk to someone they've never met, who does?
Challenges with the use of email and benefits of messenger	That's a real barrier and so email is great for that, it's very nonconfrontational, low conflict and it's just managing that tone and things like that, that's quite important and trying to be a bit culturally responsive and all that kind of thing so the Messenger thing was quite good

Table 7 Continued

Explanation and use of etexting	We use a bit of etexting you know just using email, so it'll text their phone but it's an email you know that kind of thing cos then we know that it's gone to their phone which they will have on them cos they're wedded to it rather than an email and things like that and quite often I'll do, I'll ring and email and text and post so I know that there's no way they could have missed what I've got to say and them if I have to kick them off our role I feel like I've done everything I can to communicate that to them and if they haven't picked it up on their end for whatever reason and you know go from there really.

During the focussed phase the researcher collates the most frequently recurring initial codes "… to sort, synthesise integrate, and organize large amounts of data (Charmaz, 2014, p. 113). Charmaz (2014) explains that focussed codes appear more frequently among the initial codes or have more significance. Focussed coding speeds up the analysis process without sacrificing the detail. This type of coding consolidates and refines the initial coding while emphasising the most important themes in the view of the researcher. Table 8 is an example of the focused coding that took place in the analysis of the data from this research study. Once again these themes were coded using NVivo.

Table 8

Examples of Focused Coding Analysis

Focused codes	Narrative data to be coded
Wide use of email and text rather than voice calling	She might email, email a lot. I think that's kind of quite a New Zealand thing as well cos I remember being quite stunned to find out that you know in the UK and the States and stuff people will ring each other on their cellphones just any old time and I'm like but you might interrupt them, how inconvenient and they just don't text, Americans don't text, we text a lot but and I think that's kind of natural reserve of New Zealanders not wanting to interrupt. You know so you get a text and you can read it and you can respond or not in your own time and emails are a similar extension to that. You know the students won't often pick up the phone if I ring but if I email and it's written down so I've got a record of it, they've got a record of it, they can have a think about it, it's not convenient right now they can email me back the next day or the day after or I can say that email I sent you on the 15th March, the information's there but here it is again you know so I know so email is really handy for us cos our students have a lot of anxiety, they don't want to talk to someone they've never met, who does? That's a real barrier and so email is great for that, it's very nonconfrontational, low conflict and it's just managing that tone and things like that, that's quite important and trying to be a bit culturally responsive and all that kind of thing so the Messenger thing was quite good. We use a bit of etexting you know just using email, so it'll text their phone but it's an email you know that kind of thing cos then we know that it's gone to their phone which they will have on them cos they're wedded to it rather than an email and things like that and quite often I'll do, I'll ring and email and text and post so I know that there's no way they could have missed what I've got to say and them if I have to kick them off our role I feel like I've done everything I can to communicate that to them and if they haven't picked it up on their end for whatever reason and you know go from there really. Wide use of email and text rather than voice calling
Using familiar technology to improve relationships	Yeah it's that hanging it on the structure, something they already know about so it's not something foreign, what am I doing here and how does it all work? It works a bit like this and then I think they sort of breathe a sigh of relief and go whoa that's ok then. Yeah I don't use Skype very much cos I just don't like it. I find it quite unreliable but maybe I could have another go at it. I used Messenger just recently as the video calling option on Messenger when one of our travelling liaison teachers was out with a student who's in a bit of difficulty at the moment in the hope that if we actually saw each other, cos I've never met this student in a face to face kind of way it might help kick start the relationship and she would be more comfortable to ring me if she had a problem, cos she's not comfortable in ringing up and you know ringing up.

As this research investigated the notion of the adaptation of Te Whare Tapawhā for use in improving student engagement in online synchronous te reo Māori programmes, I used the four walls of Te Whare Tapa Whā to condense the codes further. Table 9 provides an example of how they were employed and applied.

Table 9
Examples of the Application of the Data Analysis and Coding to Te Whare Tapa Whā

Whare Tapa Whā	Data
	Yeah it's that hanging it on the structure, something they already know about so it's not something foreign, what am I doing here and how does it all work?
	It works a bit like this and then I think they sort of breathe a sigh of relief and go whoa that's ok then.
	Yeah I don't use Skype very much cos I just don't like it.
	I find it quite unreliable but maybe I could have another go at it.
Te Taha Tinana **Use of technology**	I used Messenger just recently as the video calling option on Messenger when one of our travelling liaison teachers was out with a student who's in a bit of difficulty at the moment in the hope that if we actually saw each other, cos I've never met this student in a face to face kind of way it might help kick start the relationship and she would be more comfortable to ring me if she had a problem, cos she's not comfortable in ringing up and you know ringing up.
Wider use of email and text based communication technology than voice communication	She might email, email a lot. I think that's kind of quite a New Zealand thing as well cos I remember being quite stunned to find out that you know in the UK and the States and stuff people will ring each other on their cellphones just any old time and I'm like but you might interrupt them, how inconvenient and they just don't text, Americans don't text, we text a lot but and I think that's kind of natural reserve of New Zealanders not wanting to interrupt.
	You know so you get a text and you can read it and you can respond or not in your own time and emails are a similar extension to that.
	You know the students won't often pick up the phone if I ring but if I email and it's written down so I've got a record of it, they've got a record of it, they can have a think about it, it's not convenient right now they can email me back the next day or the day after or I can say that email I sent you on the 15th March, the information's there but here it is again you know so I know so email is really handy for us cos our students have a lot of anxiety, they don't want to talk to someone they've never met, who does?
	That's a real barrier and so email is great for that, it's very nonconfrontational, low conflict and it's just managing that tone and things like that, that's quite

	important and trying to be a bit culturally responsive and all that kind of thing so the Messenger thing was quite good. We use a bit of etexting you know just using email, so it'll text their phone but it's an email you know that kind of thing cos then we know that it's gone to their phone which they will have on them cos they're wedded to it rather than an email and things like that and quite often I'll do, I'll ring and email and text and post so I know that there's no way they could have missed what I've got to say and them if I have to kick them off our role I feel like I've done everything I can to communicate that to them and if they haven't picked it up on their end for whatever reason and you know go from there really.

Table 9 Continued

Te Taha Hinengaro **Relationships and emotional well-being**	I used Messenger just recently as the video calling option on Messenger when one of our travelling liaison teachers was out with a student who's in a bit of difficulty at the moment in the hope that if we actually saw each other, cos I've never met this student in a face to face kind of way it might help kick start the relationship and she would be more comfortable to ring me if she had a problem, cos she's not comfortable in ringing up and you know ringing up.
Te Taha Whānau **Relationships** **Use of technology to maintain relationships**	I used Messenger just recently as the video calling option on Messenger when one of our travelling liaison teachers was out with a student who's in a bit of difficulty at the moment in the hope that if we actually saw each other, cos I've never met this student in a face to face kind of way it might help kick start the relationship and she would be more comfortable to ring me if she had a problem, cos she's not comfortable in ringing up and you know ringing up.
Te Taha Wairua **Spiritual well-being** **Using communication technology to maintain relationships**	I used Messenger just recently as the video calling option on Messenger when one of our travelling liaison teachers was out with a student who's in a bit of difficulty at the moment in the hope that if we actually saw each other, cos I've never met this student in a face to face kind of way it might help kick start the relationship and she would be more comfortable to ring me if she had a problem, cos she's not comfortable in ringing up and you know ringing up.

Table 9 shows how the interview statement was coded using walls of Te Whare Tapawhā. It also demonstrates that one section of the interview statement can fit into more than one wall of Te Whare Tapawhā. The cross coding of those sections demonstrates the interdependance of the walls of the Whare Tapa Whā. Tables 7, 8 and 9 are examples of how grounded theory was used in comjunction with Nvivo to identify and code the participant interviews to establish the emerging themes. Colour coding was also used to assist with the analysis of the data. This process was used for analysing all of the participant interviews.

4.10 The 'Insider/ Outsider' Dilemma

In her PhD thesis Sarah Jane Tiakiwai (2001) suggests most research methodologies assume that the researcher is an outsider able to observe without being implicated in the scene. However, during the research of her PhD topic it was clear she was implicitly, or emically involved in the research. Kaupapa Māori research also requires the researcher to write themselves into the research. This is the approach that I have taken. There are a number of reasons why I as the researcher am involved in the research. Firstly, by following the framework outlined by Kana and Tamatea (2006) I became implicit in the research through the relationships I had established with both the research participants and the research topic, that is the aspect of Whanaungatanga. Secondly, the research topic is kaupapa Māori driven therefore being a Māori who is a kaiako, rather than a kaiako who happens to be Māori, positions me within the research. Thirdly, the kaupapa is based on the revitalisation and maintenance of te reo using digital technology as the medium of communication. This is my major teaching subject, and an environment where I am still engaged, and am passionate about. Much of the gathered research data I saw anecdotally prior to undertaking the research. This is not suggesting that I have manipulated the research in such a way so as to achieve a predetermined outcome, but the research has both confirmed and contradicted some of my own assumptions prior to undertaking the research.

4.11 Summary

This research is designed using a mixed methodology. It is informed by narrative inquiry and some quantitative data. The narrative inquiry is drawn from a variety of sources. Those sources included ākonga from the Year 2 BTchLn programme as consumers of synchronous online programmes and kaiako as deliverers of both synchronous and asynchronous programmes. It was important to have a strong student voice as part of this research. Baseline data was obtained by using a survey where the students were asked to answer questions related to the research topic. They were given options from which to select and they were able to select as many options as they applied to them. The survey also allowed students to make comments about the options they chose. Once the survey data had been collated the answers were used to formulate the focus group interview questions.

The focus group discussion results were interesting in that they both supported and challenged some of the answers given by the ākonga involved in the survey. Once the focus group interview had been completed individual interviews began.

Another important aspect of the data collection methods was that kaupapa Māori research practices were followed. Kana and Tamatea (2006) have produced six principles which they consider are essential guidelines when conducting kaupapa Māori research. These principles underpinned the entire data collection process in order to provide cultural safety and security for the research participants and myself. The researcher was also cognisant of being an insider involved in this research as this research has a kaupapa Māori basis, has a te reo Māori basis and a te reo Māori teacher aspect to it. This approach has demonstrated clarity in data collection and analysis which will lead to the reliability and validity of the findings. These results form the content of Chapter 5. The analysed material will be presented as described in this methodology section, according to the method of collection. These are: the ākonga survey results, the data gathered from the focus group discussions and finally the personal interview with the kaiako reo Māori.

CHAPTER 5: DATA STORIES

I piki ake a Tāne ki te rangi tuawhitu … ki Rangi-mataura

(Tāne climbs to the seventh heaven … to Rangi-mataura)

I piki ake a Tāne ki te rangi tuawaru … Rangi-nui-ka-tika

(Tāne climbs to the eighth heaven … to Rangi-nui-ka-tika)

5.0 Introduction

As Tāne Nui ā Rangi made his ascent into each of the heavens he gathered more mātauranga Māori. The mātauranga Māori was invaluable and an integral part of whether his ascent was to result in success or failure. As his mātauranga increased he was able to ascertain and develop strategies which would ensure his success. Likewise, chapter five is an analysis of the data collected from a ākonga survey, kaiako focus group and individual kaiako interviews.

Sixty second-year tertiary level ākonga learning te reo Māori were surveyed. These ākonga had received a total of twelve months tuition in te reo Māori using a combination of face to face on campus lectures and online distance tutorials. The face to face lectures ranged from 3 hours per week in their first year to 2 hours per week in the second. The online tutorials were presented synchronously however there was no compulsion for the ākonga to join them. The tutorials were recorded to allow ākonga who were unable to or chose not to join the synchronous tutorials to have access to them. Despite being offered at different times of the day the majority of the ākonga did not join the online synchronous tutorials but engaged with the recordings when their personal circumstances allowed.

5.1 Results Obtained from the Survey Data of the Ākonga

The survey questions were designed to elicit information regarding ākonga' reasons for their lack of synchronous engagement in the online tutorials. The questions were all multi-choice followed by a section allowing the ākonga to volunteer comments to support their selection. The survey results are presented in the following graphs and ākonga comments have been included to provide clarity to the survey results.

5.1.1 How Much Experience Have You Had with Online Learning?

The data shown in Figure 22 shows that all ākonga have had some experience with online learning.

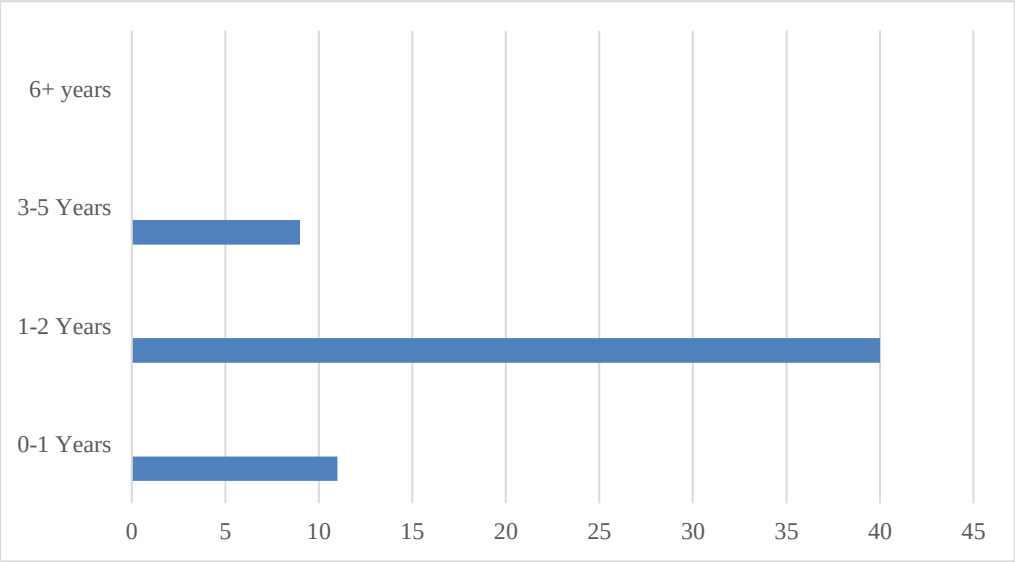


Figure 22
How Much Experience Have You Had with Online Learning?

Figure 22 shows that 11 ākonga have had less than one years' experience with online learning. The reason for this is that some of these ākonga may have been on campus ākonga in their first year and switched to distance ākonga in their second and subsequent years. The remainder of the ākonga have between two to five years' experience in online learning. This aligns with the premise that all of the ākonga had been studying for two years at the time the survey was taken. One of the ākonga commented, "Although I am new to online learning, I am very comfortable using technology." Another added that, "I had limited experience with technology and initially I found online learning challenging which caused [me] a bit of stress. It took time to become familiar enough using technology and now I'm reasonably comfortable with it."

5.1.2 Do You Enjoy Working in an Online Community?

Figure 23 shows the number of ākonga who either enjoy or do not enjoy working in an online community. Less than half of the ākonga participants indicated that they enjoyed working in an online community. However only a third of the respondents did not enjoy this form of teaching and learning. Fifteen ākonga were amenable to the working in an online community sometimes.

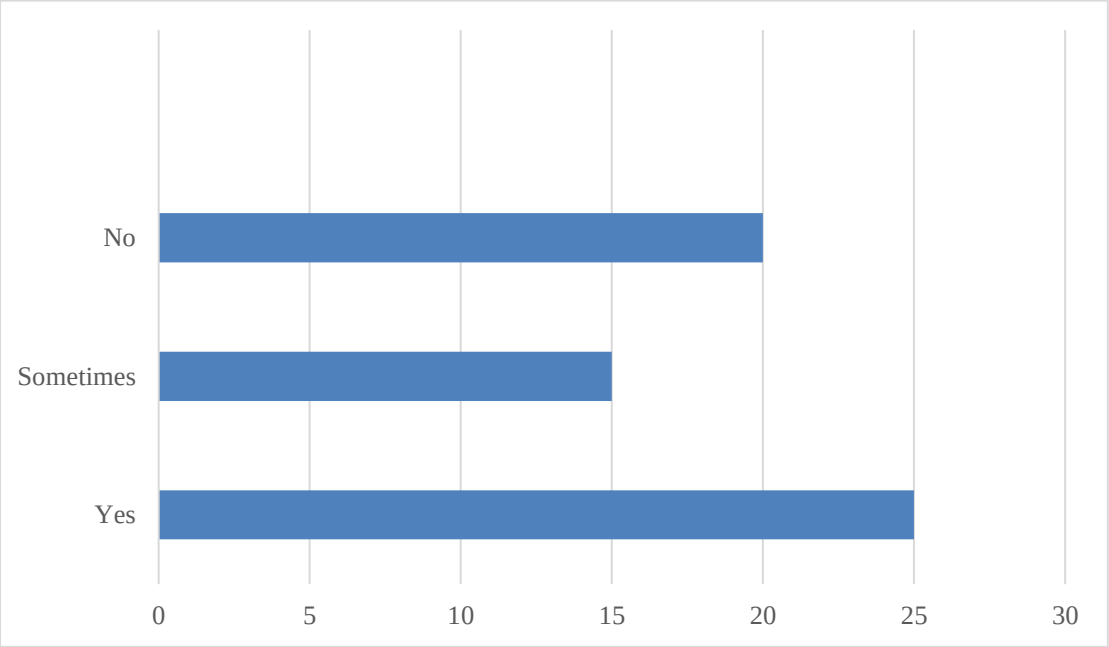


Figure 23
Do You Enjoy Working in an Online Community?

Ākonga who enjoyed working in an online community stated that this form of teaching and learning allowed them to "learn at their own pace" and found the online quizzes helpful. These ākonga enjoyed the flexibility online classes provided them with. It allowed them to study while working and/ or continue with their family commitments. One ākonga reflected the sentiment of many of the respondents when they offered,

> "I enjoy working online as I have a very busy life and studying is just one part of it. Online learning, especially being able to watch recorded sessions and do quizzes are really helpful as I can do so when I have time and they help clarify or reinforce stuff. I don't like to talk or discuss stuff in class so the online learning provides opportunities to do that with other online students without being judged."

Ākonga who answered that they enjoyed an online community some of the time said, "It depends on internet access" and "only if followed up by face to face lectures". Internet access is a key component of online learning. Without good and reliable internet access online learning is unable to take place. One of the ākonga answered that,

> "I live in a rural area and when I first began studying we had very little internet coverage and that was a real problem for me trying to connect to online classes. It was really frustrating and I could not see the point in going online. Things have improved now and being online is a little more enjoyable but my opinions are now tainted by those initial experiences."

Many ākonga also found that they needed face to face interaction in order to make sense of the online content. An ākonga articulated that, "I quite like the online classes but I find for myself I need the face to face classes to clarify and strengthen my understanding of the topics being covered."

Ākonga who indicated that they did not enjoy online learning stated that they, "lacked motivation to learn." These ākonga needed the face to face contact to maintain their enthusiasm to study. Other ākonga wrote that there were "not enough opportunities for group work." Online synchronous tutorials do have the potential to provide opportunities for interaction but the lecturer needs to know how to enable those interactions to take place. There are multiple ways of interacting with other ākonga or the kaiako via chat rooms, speaking or messaging. Ākonga reinforced their responses by declaring that,

> "I enjoy the stimulation of the face to face classes and I don't seem to be able to get that in online sessions. I like working with my peers and interacting with the lecturer as that helps maintain my motivation to carry on. I know that I am less enthusiastic when in an online situation, I just seem disconnected …"

It is the responsibility of the lecturer to enable these opportunities for use by the ākonga.

5.1.3 Have You Engaged in Any Synchronous Opportunities Provided by Your Te Reo Māori Courses?

The data in Figure 24 shows the number of ākonga who have or have not engaged in the synchronous online opportunities provided in their te reo Māori programmes. Interestingly enough the majority of ākonga have not taken advantage of these opportunities.

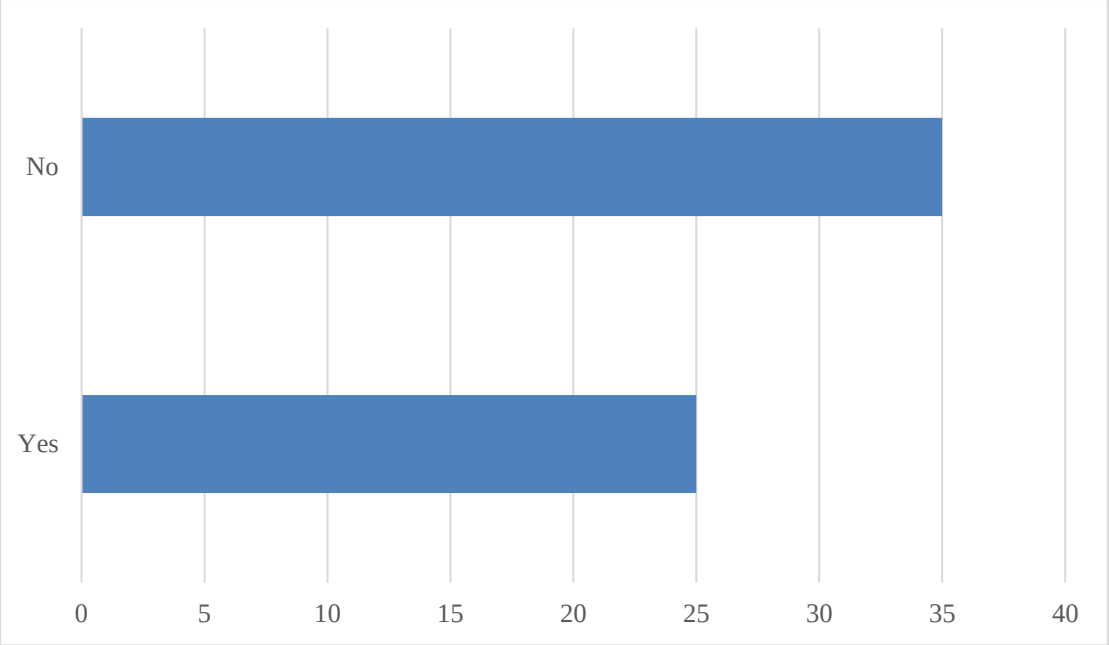


Figure 24
Have You Engaged in Any Synchronous Opportunities Provided by Your Te Reo Māori Courses?

When Figure 23 is considered in conjunction with the answers from question 4 of the survey (if not what has prevented you from doing so) a clearer picture emerges. Ten ākonga indicated that they have no interest what so ever in engaging in synchronous online lectures. These ākonga were amongst the twenty who answered no to survey question 2. There are two reasons for the way in which those 10 ākonga replied to this questions. Firstly, either online learning does not suit their learning style and/ or secondly they need the face to face interactions to maintain their motivation. These assertions are evidenced by the following statement,

> "From previous experience I know that online learning does not suit the way I like to learn. So I don't bother engaging with it as it would be a waste of my time. I prefer to be in the classroom with my peers and the lecturer. It helps to maintain my motivation."

Nine ākonga indicated that they were unavailable at the times that these online lectures were presented. The lives of ākonga can be complex with many working and/ or parenting while they study. Therefore, study often takes a lower priority in their lives. An ākonga pronounced that,

> "I would like to join the live online sessions but I have a house to keep, children to feed, and a job to work. The live online classes are not normally held during a time when I am free so I just watch the recordings and catch up that way. Life is busy".

Three ākonga tried engaging in a synchronous online lecture a couple of times but decided they were not helpful for their learning. These ākonga found face to face classes catered better to their learning styles. One of them exclaimed,

> "I thought I would try learning using the online opportunity but discovered that it lacked energy. Well, I'm not sure how to describe it … perhaps too two dimensional. You only get the half Monty rather than the full Monty if you know what I mean."

Six ākonga found online interactions embarrassing and were afraid to make mistakes in front of others. A large face to face lecture would suit these ākonga as they could hide amongst the rest of the cohort without interacting with others. One of them declared that,

> "I don't like the online learning thing as I feel exposed. I don't like asking or answering questions. When I'm in class I am just one face amongst a sea of faces, whereas there are less people in an online situation you feel like you have to say something. I do not like that at all."

However, there were some ākonga who thought that working in a synchronous online community helped build their confidence in interacting in te reo Māori. Their responses could be summed up with this explanation,

> "I do not have many friends who can speak te reo Māori so I love having access to other people who speak te reo Māori. It helps me improve my reo kōrero and gives me confidence to use it. You know the saying use it or lose it. The online classes give me the opportunity to use."

When asked "What could enable you to take advantage of online opportunities" ākonga responded that it would be helpful to have more opportunities to engage synchronously as one class a week did not cater to everyone's needs. Other ākonga commented that it was really helpful to have classes recorded online so that they could either catch up or review the class. These responses are typified by the following statements,

> "I think that online synchronous classes that are scheduled at different times to our normal weekly timetabled classes can only but enhance and strengthen our learning of te reo Māori. If we are serious about becoming confident and competent users and teachers of te reo Māori in our own classrooms when we go out teaching, then these extra classes are a no brainer."

> "I enjoy reviewing the recorded classes as it allows time for reflection and reinforcement. I want to be the best speaker of te reo Māori that I can be by the time I graduate and I think the recorded classes will help me to achieve that."

5.1.4: On A Scale of 1 To 5 Please Indicate How Helpful These Synchronous Opportunities Have Been with 1 Being the Least Helpful and 5 Being Very Helpful.

Data from this question showed how useful ākonga found the synchronous online lectures. The results show almost a fifty percent split in opinion. It is interesting to note that 28

ākonga did not respond at all. Their non-responses have been interpreted as being 1 least helpful.

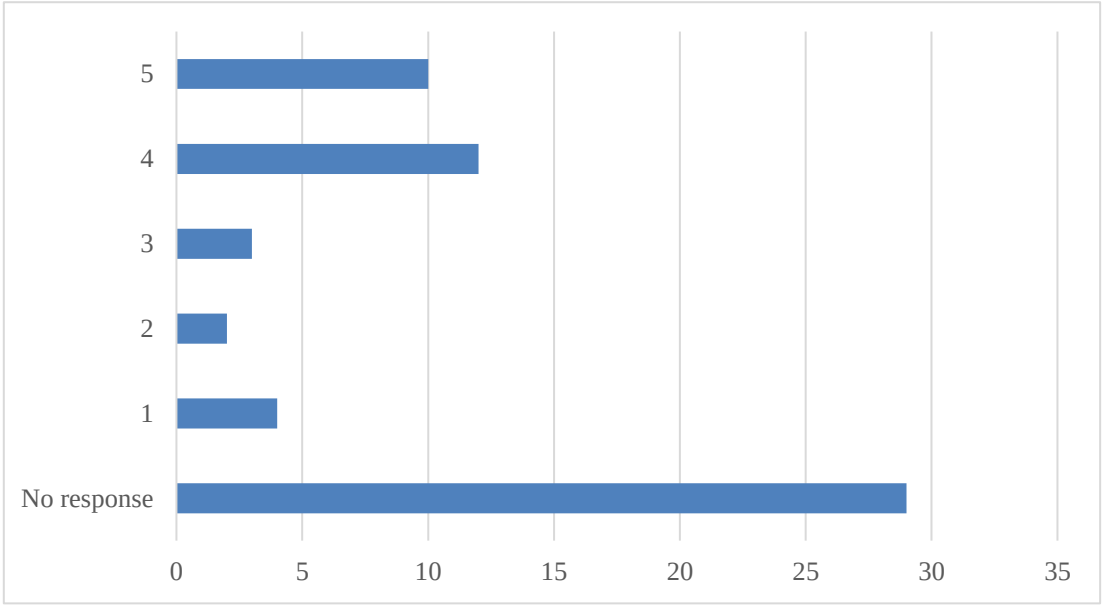


Figure 25
On A Scale of 1 To 5 Please Indicate How Helpful These Synchronous Online Opportunities Have Been with 1 Being the Least Helpful and 5 Being Very Helpful.

The responses to this question show a correlation to the answers to question 3 (Table 21) as 35 ākonga had previously indicated that they had not engaged in any synchronous online opportunities. 29 ākonga did not respond to this question and six others found little benefit in the online opportunities. However, the remaining 25 ākonga found the opportunities useful useful in some way as evidenced by this comment,

> "I really enjoy the synchronous online te reo sessions as they give me an opportunity to interact with other speakers of te reo Māori at all levels of proficiency. By using the online classes, I have become more confident to speak and use te reo during my teaching practices. I still have a long way to go but these classes have helped me on my journey."

When the data in the above Figure 25 is reviewed in conjunction with the answers from question 7 (In what ways have they been helpful?) the usefulness of synchronous online lecturers shows some positive results. Many ākonga concluded that the online lectures helped improve pronunciation, provided a better understanding of sentences and grammar, afforded opportunities to interact with others, gives a sense of whanaungatanga or belonging and opportunities for immediate feedback. Others stated that having an opportunity to watch the recording gave them a chance to review and catch up on work. These recordings also provided ākonga with a template for correct pronunciation and grammatical structure. Some also said that they had gained more confidence to speak te reo Māori.

> "I had never studies te reo Māori before enrolling in a teacher training degree. At first my pronunciation was atrocious and understanding of grammatical structures in English let alone te reo Māori was minimal. The recordings of online classes has been really helpful for improving my pronunciation and understanding of grammar."

Question 8 asked ākonga if they had participated in any on campus face to face classes. They all replied "Yes." All distance ākonga at this tertiary institute are required to participate in On Site Intensives (OSI) where these ākonga are required to attend lectures and specialist courses on campus. OSI's generally last two weeks therefore it goes without saying that ākonga have attended face to face on campus lectures. Distance ākonga are also more than welcome to attend on campus lectures if they so desire. Some choose to do so, while others only attend the OSI.

Do you find online synchronous opportunities engaging or similar to on campus face to face classes? This question attempted to ascertain whether ākonga thought that their online lectures were as effective as face to face lectures.

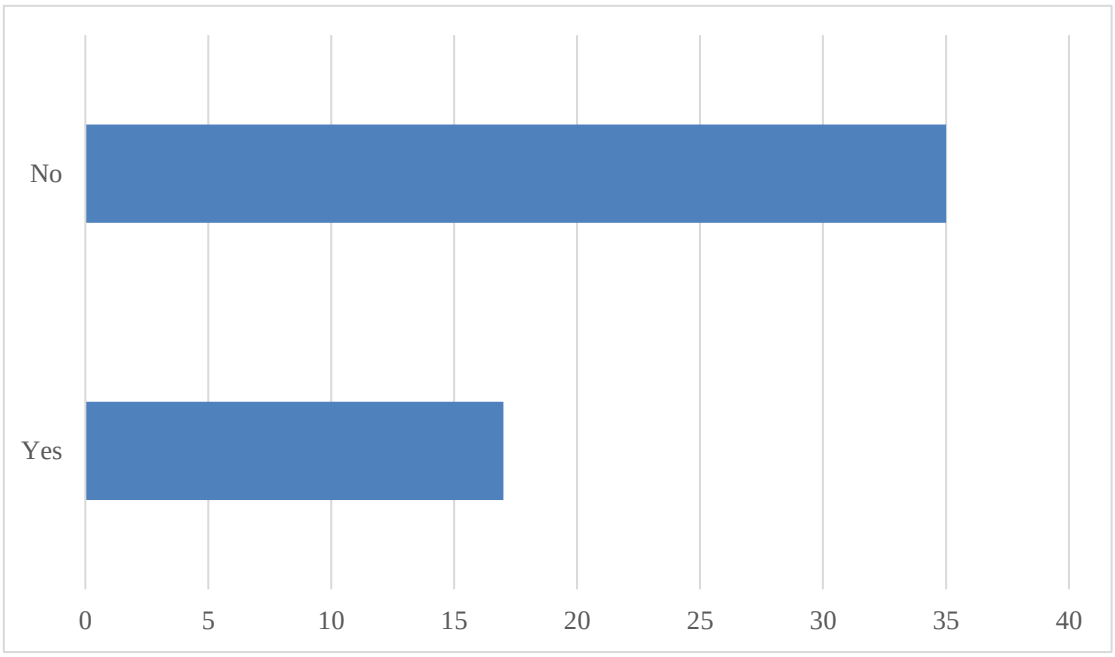


Figure 26
Do You Find Online Synchronous Opportunities Engaging or Similar to on Campus Face to Face Classes?

The majority of ākonga answered no to this question because many of them, as shown in Figures 25 and 26 had not made use of the opportunity to engage in the online sessions. One of the ākonga who answered no to this questions reflected the sentiments of the majority of like-minded respondents saying, "I have not engaged in the online classes and am not inclined to do so in the future … unless they are a part of an assessment."

The ākonga who agreed that synchronous online opportunities were as engaging as face to face classes percieved that they gained as much from the online sessions as the on campus lectures. Their answers to question 10 "What makes them similar to on campus face to face classes" provides some insight into why they answered in the affirmative. They stated that, it was great to be able to interact and get instant feedback on pronunciation and grammatical structure, they were able to get detailed information and were able to learn from the comfort of their own community. They enjoyed the way lecturers ensured that they made eye contact with them in the online sessions. There was also an advantage for ākonga who missed classes as they could use the recordings to catch up with content that they had missed. They were also able to revisit parts of the lecture that they did not understand. This ākonga said,

> "As I am trying to balance my study with work and a busy home life, I really enjoy and appreciate having the opportunity to watch and digest the recordings of the online classes as and when it suits me. They have really helped me improve my use, knowledge and understanding of te reo Māori."

A second ākonga replied,

> "Family life often means that sometimes I am unable to make it to class so the recordings mean that I can catch up on and stay up to date with what happened in class that day. For example, my youngest child was ill for quite some time during the winter months and I needed to stay at home with them. I managed to find time to catch up on the classes at night once my partner came home and was able to take over child care duties from me."

Question 11 asked ākonga who had answered in the negative how the online sessions could become more engaging or similar to the on campus face to face lectures. They responded that the lecturer could use the technology better to increase ākonga interaction and understanding. The interaction including aspects of feedback and providing more information on the shared power-point. An ākonga responded,

> "I don't think that the lecturers are just yet able to fully exploit all of the aspects that the technology provides. I think that as lecturers become more familiar and adept at using the technology, the online classes will become more engaging."

In answering question12, what elements which are present in face to face lectures are missing from the online opportunities ākonga said activities to get up and about, body language, facial expression and cultural nuance. They also mentioned the opportunity just to chat with others was absent in online sessions. A number of ākonga mentioned the ability to establish meaningful relationships was an important ingredient which was missing from online interactions. This comment is an example of the respondents of these ākonga,

> "I find the online sessions very two dimensional. It is really difficult to determine what online participants are actually thinking without being able to clearly see their facial and body expressions. There also

sometimes seems to be some disconnect between what is being said and nuance."

Are you active on social media? This question was designed to ascertain whether ākonga used social media. The purpose of this is to discover how familiar ākonga are with the use of online digital media.

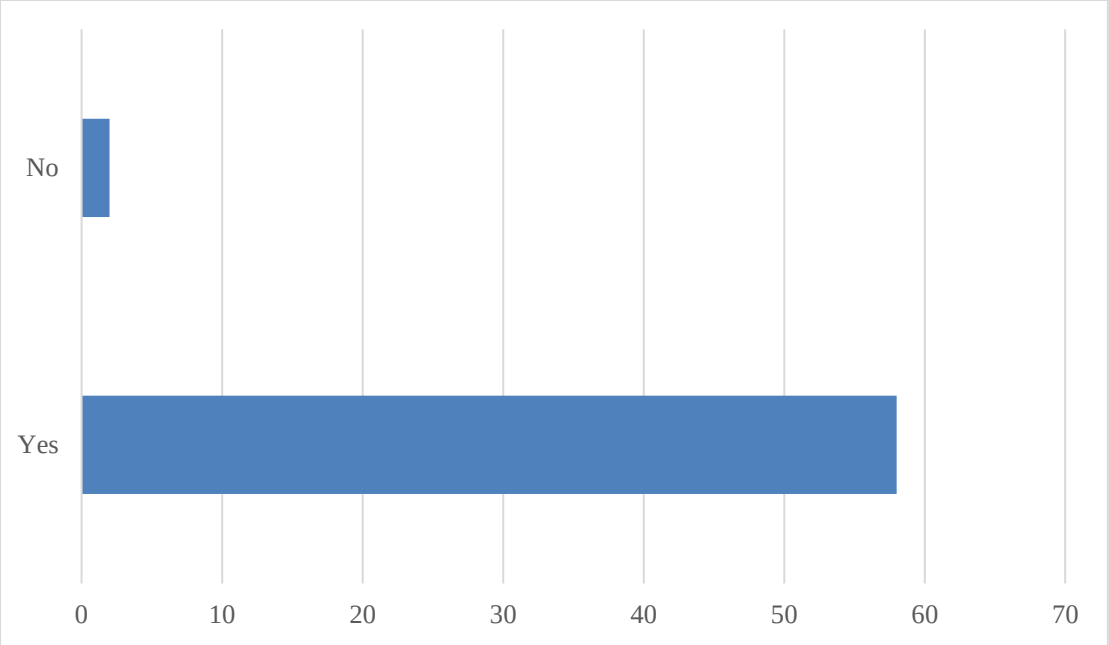


Figure 27
Are You Active on Social Media?

The majority of the ākonga are active on social media. Active, for the purposes of this research means uses media to some degree including descriptors such as always, sometimes or occasionally. It is somewhat surprising that in this digital age there are still ākonga who do not use social media. Two of the sixty ākonga do not use social media. The ākonga who do use social media provided similar answers saying that,

> "Since I can remember, social media has always been a part of my life in one way or another. The use of technology and latterly the extension to social media were skills and experience encouraged all throughout my schooling years. At my school, the purchase of personal laptops or devices was strongly recommended. Social media now plays an important part of my life."

One of the ākonga who did not use social media commented that,

> "I suppose I am anomaly in this class. I do not have any use for social media as I value my privacy. I am also very concerned about issues

such as identity theft, phishing scams and hacking. The less I have to do with social media, the better."

Why do you use social/ digital media? This question was designed to establish the reasons why ākonga use social media and how this affects their use of the digital platform that their tertiary institution uses.

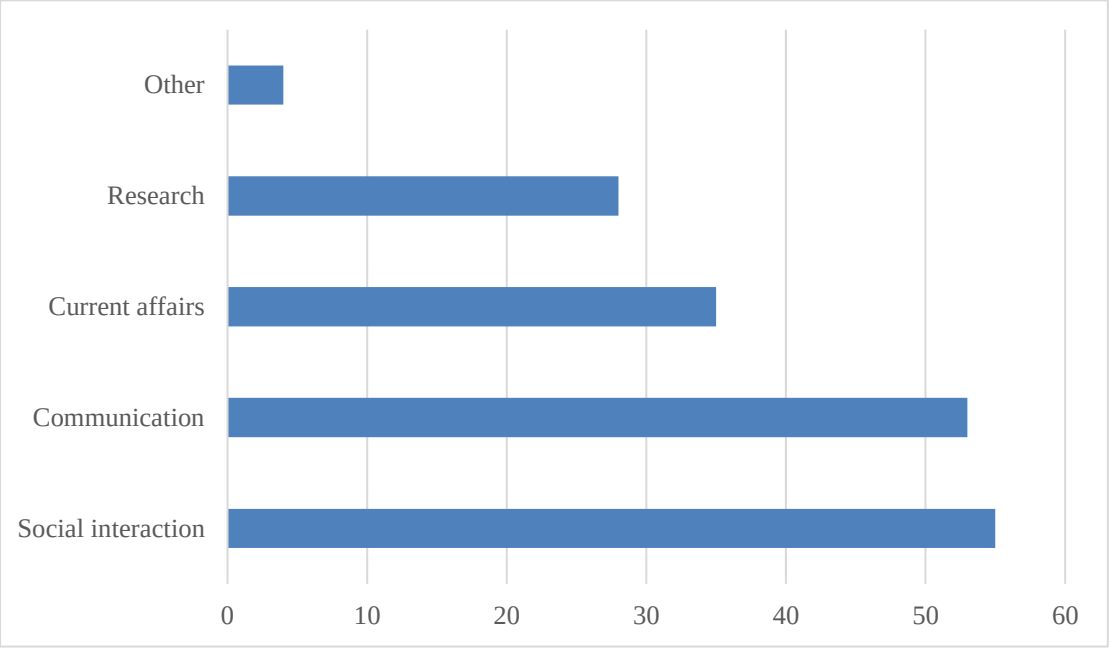


Figure 28
Why Do You Use Social/ Digital Media? (Please Choose as Many Options as Are Applicable)

When asked what aspects of social media could be adapted to better encourage more ākonga to engage in the synchronous online classes some ākonga answered more opportunities to have social interactions would be beneficial. There seems to be a sentiment that Facebook forum is a more user friendly and less intimidating platform than those employed by the tertiary institution. However most of the ākonga in tertiary programmes also have a Facebook page which they use to socialise and communicate with. While they use this platform to discuss programme related topics it is also used for the discussion of non-programme activities. Some ākonga countered that study related forums should be kept separate from the social forums. Ākonga advocating for a more socially interactive academic forum said things like,

"I find the class online forums are quite formal and sterile. I think that if there were a more of a social aspect to them, there would be a better level of student engagement. To counter this, we set up our own class

> Facebook pages so that we can discuss both academic and social issues without restriction. I find the Facebook page very helpful."

On the other hand, one of the ākonga who opposed the academic online forums being used for social purposes replied,

> "I like the fact that these forums are kept separate. I think that some of our younger and naïve students with less life experience would have difficulty keeping social and academic topics separate. Having separate university and Facebook pages suits our purposes better."

5.2 The Focus Group Interview of Kaiako

This section is an analysis of the data collected from a focus group interview with five secondary school kaiako. This group of kaiako delivers a variety of secondary school subjects using a synchronous online platform to ākonga from schools around Aotearoa New Zealand. This opportunity for synchronous online classes is provided for ākonga who wish to study a subject which is not offered in their school. While these kaiako have between 10-20 years of classroom experience they have been involved in the synchronous online delivery of secondary school subjects for between 2 -6 years. This group of participants are leaders in their subject area and were selected to teach the online synchronous subjects due to their expertise in their areas. None of these kaiako are Māori.

At the time of the interview Kākā had been teaching for 6 years in an online synchronous community, by far the most experienced. Pūkeko had been teaching synchronously online for 4 years, Tūī for 3 years. Kea, Kākāpō and Pīwaiwaka had all been teaching synchronously online for 2 years. There were a variety of themes that emerged from the focus group interviews. The themes ranged from digital the types of technologies used by kaiako to establishing relationships in an online synchronous environment.

5.2.1 Digital Technology Used by Kaiako

All of the kaiako use the same digital platform to deliver their synchronous online teaching programmes as this is the technology preferred by their school networks. The kaiako have 1 hour timetabled classes per week with their ākonga from around New Zealand. They use Google Hangouts for these interactions. Google Hangouts is described as "a unified communications service that allows members to initiate or participate in text, voice or video chats either one on one or in a group" (techtarget.com, 2016, p1). Kea stated that Google Hangouts was similar to Skype but it allowed more people to enter the "classroom" at the same time. Kaiako were also able to see all of the ākonga in a Hangouts community.

Google Hangouts enabled kaiako and ākonga to interact collaboratively no matter where the ākonga are in Aotearoa/ New Zealand or other parts of the world. It provided a virtual classroom. According to techtarget.com (2016) Google Hangouts is available on both IOS and Android devices therefore ākonga and kaiako can communicate and collaborate from locations outside of school. Google Hangouts also prides the opportunity for ākonga to interact and collaborate with the kaiako or other ākonga via a chat option which is an integral part of the Hangouts application. Kākā confirmed that Hangouts has a chat column down the side of the screen. It has been useful for ākonga whose audio has not been working however they have

been able to stay informed with what is being discussed as other ākonga have been able to use the chat function to update them. They can also use the chat box to ask and answer questions of each other or the kaiako. There are other digital platforms that ākonga and kaiako use to communicate with each other.

Kaiako also use Google Drive to keep track of ākonga progress. If both the ākonga and kaiako are on Google Drive at the same time kaiako are able to monitor what the ākonga are up to and check to see what the ākonga have done and when they did it. Kea stated "I happened to be on live at the same time and they were doing the work and I was doing the work … and I could see when they'd done what." Kaiako also use Google Communities with their online communication with their ākonga.

Pīwaiwaka shared that the ākonga have other tasks to do during the week and use Google Communities to make contact with each other or the kaiako. Pīwaiwaka stated that Google Communities are groups created on specific topics to engage other users who have a special interest in that topic. Pīwaiwaka continued saying,

> "I think it is great and really enjoy using Google Communities because it provides a forum for anyone with an interest in the topic we're researching or discussing to enter and contribute to the conversation. My students actually see how the topic is relevant and used in practice out there in the wider community and not just confined to classroom theory."

The kaiako sets up Google Communities for their ākonga so that they can support them with the weekly tasks that ākonga need to complete before their next synchronous online meeting. This enables the ākonga and kaiako to ask and answer questions, catch up and generally discuss the tasks when time allows. Google Communities provides a platform where kaiako can also upload resources, content, information, blogs or comment on anything related to the ākonga' tasks. Kea said that Google Communities provides a fantastic opportunity for collaboration. Kākāpō added that having access to Google Communities helps their online community bond, connect, form closer relationships and remain in contact in the same way that Facebook does for many people.

According to Tūī Facebook is not used by kaiako for the purposes of their teaching. However, some of their ākonga have started their own Facebook pages in order to maintain contact with each other. Tūī continued that although the kaiako were not a part of the ākonga Facebook communities they actively discouraged the ākonga from using this platform for study purposes. Tūī asserted that,

> "I actively discourage my students from using Facebook for study purposes. The main reason is that anybody can access Facebook pages even if they're not a member of it. Security is really important".

Facebook was better suited to 'socialising' and strengthening their relationships with each other, especially those who had not met each other face to face. Facebook also allowed ākonga to freely discuss the content or anything to do with the course without the supervision of the kaiako. One example cited by Tūī was that some of the ākonga were finding the course

difficult but were too embarrassed to tell the kaiako. So one of the ākonga from Tūī's school was able to pass that message on and Tūī was able to adjust the teaching accordingly. Tūī said,

> "I wasn't aware that one of my students did not understand the content that I was teaching. However, after they had spoken on their Facebook page, one of their friends informed me privately that her xxxx was too embarrassed to ask. So, I was able to clarify the misunderstandings as a normal part of my teaching without drawing attention to that particular person."

Pūkeko elaborated that kaiako communicate with their ākonga using email and text. Kaiako and ākonga have the capacity to send and receive texts and emails instantaneously as everyone has access to them via their smart phones. For the most part the recipients of the texts and emails respond almost immediately. This is important when there is a need to clarify information or content about the course. Texts and emails can be sent to an individual or to the groups of people concerned. The one important boundary the kaiako put in place is that they can only be contacted of will respond to texts and emails only during certain hours and certain days. This is generally not an issue for most ākonga. Pūkeko said,

> "She might email, email a lot. … You know so you get a text and you can read it and you can respond or not in your own time and emails are a similar extension to that. You know the students won't often pick up the phone if I ring but if I email and it's written down so I've got a record of it, they've got a record of it, they can have a think about it, it's not convenient right now they can email me back the next day or the day after or I can say that email I sent you on the 15th March, the information's there but here it is again you know so I know so email is really handy for us cos our students have a lot of anxiety, they don't want to talk to someone they've never met, who does?"

5.2.2 Challenges and positives

Table 10
The Six Focus Group Participants

Name	Age range	Online teaching experience	Kaiako/ Ākonga	Sector
Pīwaiwaka	30-40	3 years	Kaiako	Secondary
Pūkeko	30-40	3 years	Kaiako	Secondary
Kākāpō	30-40	2 years	Kaiako	Secondary
Kea	30-40	4 years	Kaiako	Secondary
Kākā	30-40	5 years	Kaiako	Secondary
Tūī	30-40	5 years	Kaiako	Secondary

Table 10 has been reinserted here to remind the reader of the vital statistics of the focus group participants, such as names, age, experience teaching in an online environment and the sector in which they work. This section recalls some of the challenges that the kaiako have experienced working in an online environment.

The kaiako have encountered some challenges teaching online. One of the most challenging aspects of synchronous online teaching for Kākā is that the kaiako dominates the class by talking too much. This reduces the ability or opportunity for ākonga to interact and therefore the class may not be as effective as it could be. This is quite an issue in a class that only meets for one hour a week. Kākā is acutely aware that they tend to dominate the online session and is trying to address this issue. Kākā maintained that,

> "I know that my teaching of the online class is quite different to the way I teach my face to face classes. My online classes are much more teacher centred as I have so much to teach and very little time or less to teach it."

Both Tūī and Pīwaiwaka agree with Kākā's assertion as they also recognise that they too may be guilty of dominating their classes. They say that this often occurs out of concern for their ākonga' progress as it is often difficult to gauge with only one contact hour per week. Tūī concurred by saying,

> "I find I do tend to do a lot more talking teaching in a synchronous class than I do in my face to face classes. I feel the need to clarify and explain myself a lot more as I only get this once a week opportunity to see my class, unlike my face to facers who I see at least 3 times a week."

To address this challenge, the kaiako understand that they need to use all of the digital platforms available to them such as text and email to keep closer tabs on their ākonga. Google Hangouts sessions addresses this issue to a certain degree but it is normally only the ākonga who are on top of their work who are proactive in providing evidence of their progress. Tūī continued by stating that,

> "I find Google Hangouts allows me some of the extra time I need with my online students. Although I encourage all of my students joined our Google Hangout sessions, it is often the ones who are up to date who use the opportunity. They more than likely are wanting clarification that they're on the right track or not. It is not until it is getting closer to the due date of the assessment that others tend to join us."

Google Communities also allows kaiako to go online and comment on ākonga work. Pīwaiwaka clarified this when she said, "We need to use all of the tools at our disposal to ensure our ākonga are on track, including Hangouts, texts, email and other mediums that technology provides." Notwithstanding this, technology is not infallible and can actually be the cause of some of the challenges.

Other challenges that kaiako have experienced are the instability of the infrastructure which supports the digital technology in some schools and the lack of appropriate hardware capable of providing access to the online network. Pūkeko stated that some ākonga have not been able to join Google Hangouts classes as they have been unable to get online. She recalled quite heatedly that,

> "One school for example, very early on at the start of the school year was so disorganised that their online students did not even have access

> to a computer, let alone their own space from which they could have class with me. My students used their initiative and borrowed a laptop from one of their friends and had class in their common room. We could see other students in the background moving about, eating their lunch etc. It was not very good at all especially for my students' learning. I had to personally address the issue with the school before they realised that there was an issue and finally resolved it."

In another instance Kākāpō had ākonga whose schools have blocked ākonga from accessing some websites and this has caused accessibility issues to Google Hangouts and Google Communities. Kākāpō shared that

> "This particular school had blocked the students' access to certain sites, as most schools do. However, their policy also included the very sites that my students needed to access to engage on line in my subject. It did take quite a while to sort out … eventually we got there but it put the students under pressure as they had a lot of work to catch up on."

Tūī related a story about some of their ākonga whose school initially provided the ākonga with a computer without video capability and then replaced that with a computer with video capability but no microphone. She offered,

> "It reminded me of my first flatting experience. We used to have two TV's stacked on top of one another. The top one had picture but no sound and the bottom one had sound but no picture. The perfect solution for broke students. That is virtually the situation my students found themselves in. Ridiculous!"

Most of the software, hardware and infrastructure issues have now been resolved and the ākonga are now able to access the one hour online synchronous classes when required and with the right equipment. Pūkeko stated that an unexpected challenge has been that it seems to take longer to get through content online than in face to face classes. This can be particularly difficult for ākonga who are the only ones in their school studying this subject in an online community. Pūkeko suggests that in cases like this perhaps the courses should be run over a two-year period rather than one as good time management is an issue for some ākonga. Pūkeko contended that,

> "I have a couple of Lone Rangers in my course, students who are the only individuals in their schools taking my subject. They tend to need a bit more time and support than the others as they do not have anyone to talk or discuss things with other than us in our one hour weekly online meetings. It seems to be more difficult for them being alone and isolated, but fortunately they are hard workers, enthusiastic, self-motivated and committed."

Kākā supports this notion stating that online learning requires ākonga to take much more agency and responsibility for their learning than they may have to in face to face classes. For example, their face to face classes are allocated revision time which is not necessarily the case for the online ākonga. The online ākonga are only allocated one hour per week of time to

interact with the kaiako in contrast to their face to face classes at their respective schools which allow at least three hours per week of contact time. Kākā commented saying that, "My online students have take more responsibility for their learning as I do not have the same amount of time to spend with them as I do with mine on campus students."However, Pīwaiwaka responded that the flexibility to manage their time is also a positive and ākonga who do take agency and responsibility are able to focus on what is important for their learning and tend to achieve good results. Those types of ākonga are able to personalise the course to suit their needs. Pīwaiwaka continued saying,

> "Online learning does require the students to be self-starters who can work independently. They only have a limited amount of contact time online with us each week and need to find time around their other subjects to complete the work for me. Fortunately, most of my students are doing well to manage their workloads. I can see how it could be a problem for those who require more direction etc."

Tūī added that other positive aspects of the online synchronous delivery of courses is that the subjects are optional. Therefore. the ākonga who normally opt into this type of learning have an interest in the subject area. Tūī continued on to say that the kaiako responsibility in this case is to deliver content and the ākonga are free to interpret that into a context which suits them. This provides a mechanism for ākonga "buy in" which stimulates more interest and focus in the subject area. She stated that,

> "There is a certain type of student who opts for online learning. They are most often in my opinion, highly motivated over achievers. They already understand that choosing to study a subject online will require more enthusiastic energy than what they require for theirs on campus learning. I also have a role to play in generating and maintaining that enthusiasm, so while my teaching is structured the assessment it is still flexible enough to suit the needs and interests of my students."

The job of the kaiako is also to ensure that the ākonga understand the criteria and that they have structured their work accordingly. Kākāpō offered an example where Spotify was the topic being studied**.** She stated that,

> "Each ākonga was able to decide which aspect of Spotify they wished to explore giving them agency and motivation in the process. They could decide which genre of music they wanted to study, the time period or decade that it was released, solo artists or bands … it was entirely their choice. All they had to do was follow the criteria and adapt it to suit them."

Another positive aspect of this online learning is that ākonga are able to draw from their learnings in other subject areas at their own schools to assist them with their online study. Kākāpō continued by stating that,

> "One of the many pearls of wisdom I offer all of my students, not just my online ones are that they need to draw from the things they already know to help them understand the new stuff. All pieces of information

> and learning can be connected to another. You shouldn't be learning new things in isolation but should try to connect those new learnings to existing knowledge. Ehatever they learn with me can also help with what they are learning in their face to face classes at school."

Kākā added that ākonga in their subject area were more successful in their internal assessments than the externals and said that,

> "The students nowadays are so much more aware of the number of credits they need to gain their NCEA credits for Levels 1 to 3. Many of them rely on achieving their NCEA by accumulating internal credits alone and once they've done that they have no need to sit any external exams."

However, Pūkeko added that most of the ākonga that studied their subject needed the external credits on offer to gain university entrance. Therefore, they were required to be studious and motivated. Pūkeko was hopeful that the ākonga' online grades would equate with the face to face ākonga in their class. Pūkeko continued,

> "I have a lot of students who have aspirations of going on to tertiary study and so need to sit external exams to meet the University Entrance criteria. Online learning helps them prepare in that they need to study and work hard and remain focussed and motivated. Although I have no hard evidence to support this statement, I am fairly certain that my group of online learners achieve are successful in both their online and in school classes …."

5.2.3 Relationships

Kākā mentioned that their school encouraged everyone to learn and recite their mihi when introducing themselves. All of the kaiako have implemented this philosophy in a variety of ways into their online programmes. Tūī offered an insight saying that for the first task of their online class everyone had to produce a pictorial collage title 'Who am I?' Tūī offered the following contribution,

> "I ask my students to prepare a pictorial collage as a way of introducing themselves to the rest of the cohort and myself. I see it as a visual/ virtual mihi. The students can include anything they like in it and I encourage them to tell us about their interests and hobbies as well as their whānau. While the main purpose is about getting to know the students, it also helps me with my planning and including content which they are particularly interested in so that it is relevant and engaging."

Kākā agreed saying that they also did something similar, an introductory class called 'This is me' which helped learn something about the ākonga. All of the kaiako agreed that the teacher-student relationship was important. Kea stated that the ākonga with whom they had a strong relationship seemed to produce work of a higher standard that those with whom the relationship was less substantive. Kea declared that,

> "It is my experience that the students that I have gotten to know really well and have a strong connection with tend to produce high quality work. They are also really enthusiastic about the subject I teach so that combination of connection to both myself and the subject seem to be really important ingredients for the production of good quality work."

However, all kaiako still found it difficult to really get to know their ākonga. Pūkeko and Kākāpō both agreed saying getting to know the ākonga well was a challenge. Pūkeko asserted that,

> "I suppose because I have taught face to face classes for the majority of my career I am still having difficulty working out the best strategy to get to know my students, or to form a relationship with them. It is pretty hard, well requiring much more effort in an online teaching space than in face to face classes."

Pīwaiwaka strongly supported Pūkeko's assertion and considered that it was more difficult establishing meaningful relationships with online ākonga than theirs on campus ākonga stating, "I would say its [establishing relationships] harder online. I feel like even at the end of the year I don't really get to know them as a person." Kākā also said that as they only saw each other once a week it was really helpful to be able to use technology to remind them who was who stating, "Four of them [her students] are all blonde with the same hairstyle and because they look so similar it can be difficult for me at times to tell them apart." Pūkeko agreed with Kākā but added that it also helped if the students had added information to their profile confiding that, "I often look at their profiles to give me a better idea of who my students are." Kea said that there were some opportunities to have an informal chat and get to know ākonga better especially while you waited for all of the ākonga to join the class adding that, "I quite often have to wait before everyone is online. That gives me an opportunity to have off the record chats with the students and I can get to know them better."Kākāpō said that the more interaction you had with the ākonga the better you got to know them. As an example Kākāpō said. "… like last year I had a lot of Hangouts with two individuals and I got to know them very well." Kākā confirmed Kākāpō's statement saying that she organised a weekend field trip with her group of ākonga. Kākā had to attend to the same permission, health and safety and risk analysis issues as if these were on campus ākonga. This was a way of getting to know not only the ākonga really well but also their parents. Their relationship was founded on a basis of faith and mutual respect to the point where some of the ākonga were comfortable addressing her by her first name. Kākā was also comfortable with being called by her first name as the relationship between kaiako and online ākonga were different. Kākā stated that,

> "I encourage the students to call me by my first name as I believe it promotes a better teaching and learning realationship in my online classes. I also use other forms of technology to maintain contact with my students', texting being one of them. I think texting between the kaiako and their ākonga requires a different type of relationship, a more social relationship which engenders more familiarity."

Even with a more familiar relationship it can be difficult to determine the mood or demeanour of their ākonga in an online situation. Pīwaiwaka stated that,

> "Sometimes the students can be obscured from view and not engaging and the nuance that is easily discernible in face to face situations is often not so obvious online. Other ākonga choose to retreat or fade into the background and that makes it difficult to get a feel for their mood or that something else may be going on for them.

There may be other distractions for the students as well. Kākāpō described the following situation,

> "One of my classes the students were obviously in the Year 13 common room as there were other ākonga wondering around and microwaves pinging in the background. The physical environment, acticvity and community just made it more difficult to develop let alone strengthen our relationship."

However, the strength of the relationship depends entirely on the level of communication between the kaiako and ākonga. Kea stated that,

> "The relationship relies on how much the ākonga are willing to share with you. Communication is a two way [communication] thing. Sometimes I get to know my students really well but it all depended on how much they tell you about themselves, whats going on for them and that sort of small but important talk."

Relationships can also be strengthened by good communication between the kaiako and the ākonga support/ liaison person, known as the ED at the school. Pīwaiwaka revealed that,

> "The ED is responsible for ensuring that the students are keeping up to date with their online work and assisting with any difficulties the students might be experiencing. They can then resolve the issue in school or involve the teacher if necessary. The ED is also often privy to information which the kaiako is not and can bring the situation into context for the kaiako."

Kaiako stated that using the internal assessments was also a good avenue for getting to know their ākonga better. Pīwaiwaka declared that:

> "One of the internal assessments provided a perfect opportunity to analyse the written work submitted by the students. I was able to advise them about their writing style and how it could be adapted to suit the upcoming internal assessment. This positive feed forward helped to strengthen the relationship between the student and myself. Internal assessments is a way of acknowledging students' strengths and weaknesses which I believe also helps to strengthen the relationship. I think it's about honesty and the way in which you provide the feedback, feed forward that is the key."

Kaiako often take the opportunity to remain online after the scheduled class time to discuss their feedback with those ākonga who wish to do so. Pūkeko finds that,

> "This one on one time is very rewarding as teachers can give personalised help to individuals which the whole cohort may not necessarily require or benefit from. This time also provides teachers with an opportunity to catch up with individual ākonga with whom they need to discuss their progress or lack of progress. I think that this one on one time also helps to foster trust and nurture our online relationship."

5.2.4 Wairuatanga and Whakawhanaungatanga: Knowing Your Learners

The kaiako agreed that although relationships in a synchronous online community were just as important as in face to face classes, they weren't necessary one of the foci of their classes. When prompted the kaiako were able to use Māori words to describe the way in which they had developed their relationship with their ākonga. Whakawhanaungatanga was the first word they came up with. The kaiako were familiar with Tātaiako and its five competencies but were not necessarily sure how they implemented them into their teaching and learning programmes. Whanaungatanga was by far the competency with which they were most familiar as they were aware of the importance of relationships in their teaching and learning and there was quite a tangible aspect to it in that they could actually see and hear whanaungatanga in action. Pūkeko offered:

> "As I understand whanaungatanga, it is about relationship building, so it is easy to integrate into my programmes. It is built on the mihi which we all do at the start of the year. Whanaungatanga is an integral part of any teaching and learning programme in our school, so it is just an extension into the online classes."

When prompted further the kaiako agreed that wānanga and ako were inherent parts of their teaching and learning. They identified wānanga as the discussion and dialogue that took place in their classes. This again was a very visible competency which after a bit of probing by the researcher they were able to identify as being a critical part of their teaching and learning programmes. Kākā said that:

> "I encourage wānanga or group discssuion. It is a great way to learn about what my students know and what they do not understand. It is also a very good way of the students and I getting to know each other and how they think as individuals. I think wānanga helps develop whanaungatanga or the group to bond or come together. They're confidence to express themselves amongst their peers."

Ako was also clearly visible but much of their online teaching programmes were of a didactic or kaiako centred rather than ākonga centred or of a reciprocal nature. Their programmes were didactic to ensure that the kaiako were able to cover the content they felt needed to be taught in order for the ākonga to experience success in their NCEA achievement standards. Pūkeko offered the following:

> "I understand ako as reciprocal learning, which means opportuinites to learn from one another. That does not only mean the students learning from me as the teacher, but also me learning from them and also them

> learning from each other. While I do try to encourage and use ako in my online teaching as much and as often as possible, as previously stated as time is limited much of my teaching is teacher centred. I find it is the only way that I can get through the content to ensure the students are ready for their NCEA exams.".

Manaakitanga for the majority of the kaiako was much less obvious as they only spent one hour per week online with their ākonga. Generally, the pastoral care and manaakitanga aspect of their online teaching and learning programmes were the responsibility of the host school of the ākonga. In some cases, the kaiako took responsibility for the manaakitanga of their ākonga if their issue was related to their online programme. One of the kaiako, Kākā for example took her ākonga on a field trip. She said,

> "There were the usual RAMs admin (Risk Assessment Management) as well as parental permission forms to be completed for each of the schools that my students belonged to. I found that catering to the needs of each individual student a tedious, labourious and even more time consuming process than for mine on campus students. However, the time and effort required to organise the trip was well worth it in the end. The students had time to bond better in a face to face experience which helped achieve the learning goals that I had set."

The kaiako felt in general that manaakitanga was linked to whanaungatanga although they were not entirely clear as to how each of the competencies or values were connected to wairuatanga. Kea declared that,

> "I think manaakitanga or caring is important in building whanaungatanga or relationships. I think that it also has a role in creating wairuatanga, which for me is more about creating a safe atmosphere or learning environment where everyone can have and voice their own opinions without fear. I'm not sure that wairuatanga is meant in that way but that is how I would interpret it."

After much discussion they kaiako unanimously conceded that the Tātaiako competencies of manaakitanga combined with tangata whenuatanga provided a foundation for wairuatanga. Manaakitanga, Pūkeko stated "… provided the ethic of care which included psychological, physical, social and spiritual wellbeing of her ākonga. Tangata whenuatanga provided an ethic of care which was culturally appropriate." Upon reflection the kaiako acknowledged that while they had considered the psychological, physical and social needs of the ākonga they had explicitly avoided delving into their spiritual needs. Tūī asserted that,

> "I think that because our schools are supposed to be secular and that my general understanding of wairua has to do with religion I tend to avoid or even not consider spirituality in my teaching and learning programmes whether thay are face to face or online. I don't want to face a backlash from parents."

Kea thought that spiritual needs of the ākonga were intimately linked to the social and emotional needs of their ākonga. The kaiako had assumed the host schools were providing for

the spiritual and emotional needs of the ākonga. Emotional and spiritual needs were not something which the kaiako recognised as a part of their responsibility. Kaiako did however admit that it appeared that when there was a strong sense of whanaungatanga amongst the ākonga the better the online interaction was. The kaiako therefore decided that whanaungatanga was a key element in ensuring that the emotional and spiritual needs of the ākonga were catered for. Kea contended that,

> "Wairuatanga alongside whanaungatanga and manaakitanga, I think, are some of the key elements that make up the social and emotional aspects of an individual. However, even knowing this I think that the social and emotional needs of our online students is beyond our role as online teachers. I don't think we have the ability to address those needs in an online environment and in those instances I inform their home schools and ask them to catch up with those students. I feel that when the wairua is good, it impacts positively on the whanaungatanga but when it is not, it can be detrimental to the learning."

The focus group interviews were very informative and provided a good baseline of data from which the individual interviews were launched.

5.3 Results from the Individual Interviews with Kaiako and Ākonga

Individual interviews were conducted with thirteen kaiako from a variety of teaching and learning backgrounds and experience. Some of the kaiako participants work in the tertiary sector, others in secondary schools and others in alternative education. They are experienced in working in synchronous online communities with some also working asynchronously. For some of the kaiako working online is the primary means of engagement with their ākonga, for others online synchronous classes are supplementary to their normal teaching duties.

While some of these kaiako come from specialist online teaching backgrounds they all come from a diverse range of teaching areas, including te reo Māori, Samoan language, Art, Physical Education and the Social Sciences. The kaiako involved in the face to face interviews were teaching in either the tertiary or secondary sectors. No matter which sector the kaiako were teaching, they experienced similar trials and tribulations in their online teaching programmes. Kaiako used a variety of platforms for the synchronous online teaching. Adobe Connect, Moodle and Google Hangouts were the most commonly used however these were also supplemented and supported by using SMS, Facebook, Sound Cloud, podcasts and You Tube videos.

As Te Whare Tapa Whā is at the heart of this research it is logical to use its four "walls" to make an initial analysis of the data provided by these kaiako. This analysis begins with Te Taha Hinengaro. Table 11 provides a reminder of the kaiako who participated in the individual interviews.

Table 11
A List of the Individual Face to Face Kaiako Research Participants

Name	Age range	Online teaching experience	Kaiako/ Ākonga	Sector
Kauri	30-40	5+ years	Kaiako	Secondary
Poroporo	40-50	8+ years	Kaiako	Secondary
Tōtara	30-40	6+ years	Kaiako	Tertiary
Nikau	30-40	8+ years	Kaiako	Tertiary
Kanuka	30-40	5+ years	Kaiako	Tertiary
Mingimingi	30-40	8+ years	Kaiako	Tertiary
Leiani	30-40	3+ years	Kaiako	Tertiary
Tī	40-50	4+ years	Kaiako	Tertiary
Kahikatea	40-50	10+ years	Kaiako	Secondary
Mānuka	30-40	5+ years	Kaiako	Tertiary
Rātā	30-40	4+ years	Kaiako	Secondary
Ngutu Kākā	30-40	5+ years	Kaiako	Secondary
Horoeka	40-50	5+ years	Kaiako	Secondary

Table 12 below provides a reminder of the ākonga who participated in the individual face to face interviews.

Table 12
A List of Face to Face Ākonga Participants

Name	Age range	Online learning experience	Ākonga	Sector
Pūmanawa	60-70	0 years	Kaiako	Tertiary
Kōwhai	30-40	1 years	Ākonga	Tertiary
Kawakawa	20-30	3 years	Ākonga	Tertiary
Kuru	15-20	2 years	Ākonga	Secondary
Pōhutukawa	15-20	2 years	Ākonga	Secondary
Koromiko	15-20	2 years	Ākonga	Secondary

5.3.1 Te Taha Hinengaro

Te Taha Hinengaro for the purposes of this research is used as a metaphor for the cognitive engagement in online teaching and learning programmes. Te Taha Hinengaro is taken from Te Whare Tapawhā model and is linked to Cognitive Presence from the CoI framework.

5.3.1.1 Ako

Kaiako suggested that the development, implementation and delivery of the programme was central to ensuring cognitive engagement in synchronous online programmes. According to Kauri the more cognitively stimulating the programme the more likely that ākonga would engage with it. Kauri suggested that cognitive engagement was a part of the Head, Heart and

Hand philosophy developed by Sergiovanni (2007) stating that it was firstly important to connect with the ākonga emotionally, which would then provide stimulus for cognitive engagement and subsequently meaningful and purposeful "physical" engagement with the programme. Kauri stressed that,

> "Ki a au, he mea nui ērā aria mātua, ērā whakaaro nui nā Sergiovanni, arā ko te hirikapo, ko te ngākau me te ringa. Ki te hiahia koe ki te whakahau i ngā ākonga ki te aro ki ngā mahi, tuatahi, me kaha rawa ō rātou aroha ki aua mahi kātahi, ka whai te hinengaro i te hiahia o te aroha kārua, kātoru ka raupā te ringa."
>
> *"To me, Sergiovanni's Head, Heart and Hand philosophy is really important. If you want to encourage your students to focus on their work you need to get them to buy in to it by firstly appealing to their love of the subject, which will then stimulate cognitive engagement which then manifests as high levels of actual physical output."*

Poroporo agreed with Kauri asserting that there was a lot of emphasis placed on creating a programme which fed the ākonga passion creating an emotional connection. That emotional connection then provided the impetus for cognitive engagement and a fervour of activity in the tasks and activities that ākonga were required to complete. Poroporo proclaimed that,

> "I know that the more emotionally connected the students are to the subject, the better engaged they are and genrally speaking the better their results tend to be."

All kaiako agreed that connecting firstly with the heart led to better engagement with the head and outcomes by the hand. Connecting cognitively in a synchronous online environment was much easier for the ākonga than the kaiako.

All of the kaiako agreed that their ākonga had no problems with the cognitive engagement in the online programmes as the majority of the ākonga were considered "digital natives". Digital natives were the term used by Nikau who described the term as,

> "Kua rangona tēnei kīanga ko te digital native. He kīanga, he ingoa nō te ao hurihuri nei. Ko tōna whakamāhuki, nō te whānautanga mai o te pēpi, kua mau kē i ā ia he taputapu o te ao hangarau, arā he rorohiko. E matatau ana ia ki te reo me ngā āhuatanga o te ao hangarau, ki te reo me te katoa o te rorohiko. Koinā, tāku e mārama ana ki taua kīanga, ko te digital native."
>
> *"I have heard this term digital native. It is a term or name from modern times. Digital native is a term used to describe people who have grown up using technology and computers. They know, understand and are conversant with everything about how technologies and computers work. That is my understanding of the phrase digital natiuve."*

In contrast the majority of their kaiako were known as "digital immigrants". Nikau added,

> "Ko te tauaro o te digital native, ko tāua ko te digital immigrant, ko te manene me kī. I whānau mai te manene i mua i te orokohanga mai o te ao hangarau, o te ao o te rorohiko, te momo e mōhiotia ana, e kitea ana i ēnei rangi. Heoi anō e whakamahia ana e tāua ināianei, arā kua manenehia tāua nē!"
>
> *"Digital immigrants on the otherhand is a term describing people like you and I who were born prior to the advent of types of digital technology that are used and seen nowadays. However, we have since adopted and become users of its many technologies, that's us, you and I digital immigrants."*

The implication is that it often took the kaiako longer to learn how to use the technologies as a medium of communication than their ākonga. In contrast their ākonga found the use of the digital technology less daunting. Mingimingi allude to this when she said,

> "Kāore he paku raru ki ngā ākonga ki te hoe i tēnei waka, arā ko te whakamahi i ngā rorohiko mē te katoa o ōna āhuatanga. Engari kē, ko tā te kaiako, he raru nui mēnā ehara ia i te matatau ki ngā mahi a te rorohiko."
>
> *"Students have no trouble whatsoever in using anything to do with technology. Conversley however, teacher experience major issues if they are not familiar with technology."*

Ngutu Kākā made this observation about the use of technology by both teachers and students explaining that,

> "I think that's kind of quite a New Zealand thing as well cos I remember being quite stunned to find out that in the UK and the States people will ring each other on their cellphones just any old time and I'm like but you might interrupt them … Americans don't text, we text a lot but and I think that's kind of natural reserve of New Zealanders not wanting to interrupt. You know so you get a text and you can read it and you can respond or not in your own time and emails are a similar extension to that. You know the students won't often pick up the phone if I ring but if I email and it's written down so I've got a record of it, they've got a record of it … so email is really handy for us cos our students have a lot of anxiety, they don't want to talk to someone they've never met, who does? That's a real barrier and so email is great for that, it's very nonconfrontational, low conflict and it's just managing that tone and things like that, that's quite important and trying to be a bit culturally responsive and all that kind of thing so the Messenger thing was quite good. "

As ākonga were more comfortable and capable in the digital community their primary focus then became the content of the online teaching. Therefore, in essence kaiako had no issues with their ākonga in the use of digital technology. The main problem was ensuring the ākonga engaged with the content. Tōtara offered,

> "Ko ngā mea nui ki a au, ko te kaupapa me ōna kiko. Pai ana te mahi a te ākonga me tōna rorohiko, ka mau te wehi! Heoi, ko te kiko te raru

māna. Me whai rautaki kia arotahi ai, kia ū ai te ākonga ki te kiko o te kaupapa."

"The main issues for me are the topic and the content. There are no problems with the students' use of the technology, they are better than me! However, engaging with the content is a problem. My job is to find strategies which encourage them to engage and immerse themselves in the content of the topic."

To encourage ākonga to engage with the content kaiako had to employ good pedagogical practice specifically designed for use in an online space.

5.3.2 Te Taha Tinana: Teaching Presence

Te Taha Tinana for the purposes of this research is used as a metaphor for the kaiako and the way he or she gives life to their online teaching and learning programme. Te Taha Tinana includes the pedagogies, technologies and resources used in the synchronous online community.The Education Council of New Zealand (2011, p.2) states that Ako is, "Practice in the classroom and beyond. Taking responsibility for their own learning and that of their Māori learners." A second aspect of this document that is relevant for teaching presence is Wānanga. Wānanga is defined as, "Communication. Problem solving, innovation. Participating with learners and communities in robust dialogue for the benefit of Māori learners' achievement."

5.3.2.1 Ākonga

Individual ākonga working in an online community can feel isolated and alone. Therefore, they need to be highly motivated and disciplined to succeed in an online community. Leiani affirmed this when she stated that,

"The students I work with live on some of the other islands quite a distance from here. Some of them are the only students in their area studying my courses so isolation is a big problem for them. I have worked hard to reduce the feeling of isolation and that has helped maintain their motivation. My most successful 'isolated' students have been really keen and had a high level of self discipline. I think they are driven by their sense of community and wanting to succeed for both their ohana and their community."

Pōhutukawa, one of the ākonga participants supported Leiani's assertion when she stated that,

"I have been a distance student for my entire student life. Isolation for me was not so much of a problem because my family was my motivation to succeed. I wanted to show my baby son that no matter what obstacles we may encounter, they can be overcome by sheer grit and determination."

Kauri confirmed that ākonga who had successfully navigated their way through their online programmes were passionate about their subject and had an enthusiasm for learning. Rātā supported Kauri by adding,

> "I had a couple of students who had some personal circumstances which made their online study more difficult. The thing that got them through was their passion and enthusiasm. Although times got fairly tough for them their passion and enthusiasm never waned … it's definitely what got them across the line."

Koromiko, another student strongly argued that,

> "Studying by distance can be difficult at times, no doubt about it, especially when all of the assignments and assessments are due at the same time. The thing that got me through though was my passion about my subject. I have a passion for learning and for education anyway and it was only increased by my love for my subject. I love learning."

While synchronous online classes seem to be a good idea and aim to cater for those students who are not in a position to attend on campus classes, the reality of a lack of flexibility can be a challenge for adult ākonga. Kawakawa affirmed that,

> "I found it difficult to find the time to join the live classes so I mainly watched the recordings. The reason I became distance student was because my life was so busy and I did not want to be tied to attending classes at certain times. The live classes were at times when I was busy with life as I was juggling study, work, raising a young child and still trying to keep house all at the same time."

5.3.2.2 Kaiako

Tōtara revealed that it took their kaiako quite a while to develop effective synchronous online teaching and learning strategies. There was quite a bit of trial and error required however the basic concepts of ako reciprocal learning and tuakana-teina still underpinned their online strategies. Mānuka emphasised that,

> "No-one taught me any effective strategies for teaching in an online environment. I basically started out using the same strategies that I use in my on campus classes and if they did not work that well I played around with them or modified them until they did work. It is a process of constant reflection and adaptation."

Kaiako stated that notions of ako reciprocal learning is an essential element of effective online engagement. According to Nikau the development of a flipped classroom and use of a Socratic pedagogy was one way of encouraging ākonga engagement. She stated that,

> "In a flipped classroom the content of the class is provided ideally at least a week prior to the class. The content has accompanying questions which are designed to be thought provoking and stimulate discussion.

> If they have done the groundwork work, once the ākonga enter the digital classroom they are prepared to contribute to the whole class discussion, teaching and learning."

Kōwhai, another online student commented that,

> "I like the idea of a flipped classroom and when I had time to prepare it was awesome. I enjoyed that fact that my contributions came from an informed position. I also liked the different perspectives people brought from the same piece of reading. I was not always as well prepared as I could have been as occessionally I found it difficult to make time to do the prep work before the class started."

The flipped classroom also creates space for the development of a tuakana-teina relationship. Those ākonga who have completed the required work for the upcoming online class and understand it well are able to become peer tutors who guide, lead and answer questions posed by those who either have not completed the work or who have not understood it. Tī stressed that,

> "I find that the tuakana/ teina teaching and learning strategy is really helpful in my flipped classrooms as not all of the students have time to prepare for our classes. Those who have are able to take a bit of leadership in the discussions and learning to help those who have not had the time to prepare understand the ideas and concepts being discussed in our session. That means I am not solely responsible for bringing everyone up to speed and I still have time to get through the planned content for that day."

Kuru agreed saying that,

> "I sometimes don't get the readings done before class so iut is really helpful that one of my other class mates can fill in the gaps for me so that I'm not totally lost when I join the class."

The flipped classroom also provides a self-paced approach to learning. It allows those ākonga who have completed the work to continue on with the next lot of work while those who require more clarification the opportunity to focus with their kaiako on the aspects which they find challenging. Nikau contended that,

> "Mā te ākonga anō tōna tere rānei, tōna pōturi rānei ki te mārama i te akoranga tētahi o ngā hua o te huringa o te akoranga. Ko te mea nui me mārama te ākonga ki te tino take o te kaupapa. I ētahi wā, ka pānui, ka whakarongo, ka whakawhiti kōrero, ka mārama. I ētahi atu, ka pānui, ka whakarongo, ka whakawhiti kōrero, kāore i te mārama. Kātahi ka pānui anō, ka taka te kapa, ka pūrangiaho."

> *"The flipped classroom allows the student to learn at their own pace. The main thing is that the student understands the content. Sometimes they will understand just by doing the readings, listening and*

> *contributing to the discussion. Other times it may take longer for understanding to take place, they may do the readings, listen and contribute to the discussion and still not understand. They can go back to the reading and take time to process it before understanding occurs."*

Kawakawa concurred with Nikau saying,

> "With such a busy life I often need time to process the learning. The readings help get me started but on their own, for me they often do not make sense. So I look forward to listening to other people speak and discuss them. That helps me better understand the content of the class."

Tōtara explained that they have two delivery methods for their courses blended or purely online. He stated that they had very little experience when they first began working in purely online communities and it was very much a trial by error exercise. However, using reflective processes, they focussed on relationships first and then improved their online pedagogies. Tōtara described his blended approach by saying,

> "Using research to guide my online pedagogy I moved from posting work week to week to posting all of the work for the module which allows ākonga to work at their own pace. I also recorded myself talking about the work in the module and would then facilitate discussion in my synchronous community to reinforce the learning and answer any ākonga queries. I have also used pod casts and audio files to support my teaching. I found the pod casts really effective as ākonga were able to download them to their phones and listen to them as time allowed. These changes helped to improve the delivery of my programme and the results achieved by ākonga. In essence a lot of preparatory work was required to ensure effective learning in the synchronous online community."

Kōwhai mentioned that she preferred a blended approach rather than a fully online classes. She declared that,

> "I need to interact with other learners. I learn better through interaction as I find it lonely working in isolation. Discussion helps me better understand content."

Tōtara mentioned that asynchronous classes allowed much more flexibility for ākonga as synchronous classes tied ākonga down to a particular day and time. Some ākonga found this challenging. Tōtara insisted that,

> "Those students with busy lives tend to prefer asynchronous classes. One of the main reasons that they choose to be online students is that it is the only way that they can fit study in."

Once again Kawakawa acquiesced saying,

> "I would never have been able to study had I not been a distance student. Joining scheduled 'live' classes is just as hard as attending on campus classes, they just don't fit in with my current life style. I much prefer to watch the recordings, it is better for my sanity."

According to Tōtara, some ākonga also found synchronous online classes daunting as they felt more exposed. In a face to face class of 25 they are less likely to be asked questions as often. Tōtara argues that,

> "Some of my students feel intimidated in their online classes. Many of these guys are more introverted than others. Their main fear is that because there are less of them in the online classes there is a higher expectation on them to interact in discussions or offer answers to the questions."

Kuru confirmed those fears by adding,

> "I'm a fairly quiet student that likes to just get on with my work. Although I like to listen to others talk, I prefer not to join in the discussions myself. I feel embarassed that I might say something dumb or stupid."

Tōtara argues that a synchronous online learning community is valuable as it provides the ideal medium in which to laugh, to have face to face conversations and discussions by saying,

> "The good thing about the smaller intimate online classes is that most of the students are happy to joke and laugh where appropriate. Because they are smaller groups they tend to know each other better and are able to user joking and laughter as a way to enhance their relationships."

Pōhutukawa enjoys the joviality contending that,

> "I really enjoy joking with the other students. I like the interaction as it feels just like home with my own whānau. We use laughter as a way to learn together."

Tōtara considers that a combination of asynchronous and synchronous learning communities provide the best learning opportunities for their ākonga. Tōtara clarifies his position by saying,

> "In an asynchronous environment ākonga can have indirect and flexible discussions building on ideas and then they can have direct discussions in the synchronous community."

Koromiko agrees saying,

> "I think the combination of watching the recordings and joining the actual classes works best for me. I get to double dip on the class which helps to reinforce and clarify my learning and understanding."

Kānuka introduced synchronous online classes into their programme but found that they were largely unsuccessful. Kānuka said,

> "My students were not interested in being involved in a synchronous online community but preferred their asynchronous contact. My students were mainly kaiako who were still teaching or were in different time zones and they found it difficult to find the time to enter the synchronous online community. I feel that having an online synchronous community would strengthen the relationships in my programme. An asynchronous community provided my ākonga with the flexibility to work when time allowed and that was a huge positive for students enrolled in my programme."

Kānuka also shared an insight saying that the majority of their ākonga used other social media such as Facebook, Twitter and Instagram. She said,

> "My students enjoyed using those platforms more than the ones provided by my institution. Modern day students are so accustomed to living in the three dimensional world that Facebook, Twitter and Instagram provides that the tertiary institutional seems more sterile, flat, structured, very little colour, one dimensional (lacks depth) and instructional. The students are expected to use academic language and reference everything they write. In contrast on Facebook they're able to upload video, add filters, use plain language, record audio, use emoticons and comment on posts. I have tried to implement some of the ideas employed by social media sites to make the online programme more engaging."

Kahikatea stated that projecting physical presence is really important in face to face on campus classes especially for smaller people. However physical presence is difficult to project in an online community and ākonga don't really get an idea of what you look like, how big you are or what your personality is really like. Kahikatea commented,

> "I think it is important to project yourself physically whether you are teaching online or face to face. Physical presence helps the students ascertain and understand what is important and less important. Physical gestures, facial expression and nuance are a language of their own which support the oral language the students hear."

Koromiko concurred stating that, "If I can 'feel' what the teacher is saying by being able to read their body language etc, I get a better idea of what they are trying to explain."

Kōwhai has been both a kaiako and ākonga of online teaching and learning. Kōwhai studied in an asynchronous learning environment and used this experience to shape and develop their own synchronous online teaching programme. For example, in one of the Kōwhai's papers

the kaiako asked questions about the readings that the ākonga were engaging with. The kaiako then encouraged the ākonga to relate the readings they were analysing to their own personal life experiences. Kōwhai contends that,

> "This strategy bought the readings to life for me and encouraged a better level of engagement in that particular paper. The other three papers were fine but had a much more individual or independent focus. I think that two or multiple ways of dialoguing are important and were far more useful and helpful for their learning. Apart from feedback on assignments or assessment instructions my lecturer didn't provide much in the way of commentary as they were required to look at the course readings or watch YouTube video clips. However, I appreciated the feedback, especially handwritten feedback, the personal touch as it demonstrated that the lecturer had made a connection and understood me better. I think that lecturers need to be able to convey their passion and excitement for their teaching subject in an online environment to invigorate their students. Feedback and feed forward is one way to do this."

Poroporo suggests that because time together in the online environment is limited to one hour per week it is important to build and nurture the relationships. While he would like to build a strong community of learning Poroporo proposes that the online time is insufficient to do so. Poroporo continues to make contact with his ākonga using Google Docs, Facebook, Facebook Live, Facebook Messenger, Instagram, email and text messaging as the ākonga are "digital natives" who are well ahead of the kaiako in the use of digital media and apps. Poroporo declared that:

> "I have fully embraced digital technology and use a wide range of digital media so that there is always a means of contacting the ākonga. For example, should the wifi fail then I can use text messaging or phone apps to stay in touch with my ākonga. Alternatively, ākonga can send their assignments in for marking or feedback by using Instagram. By maintaining contact using a variety of digital media I ensure that the ākonga are keeping up to date with their work. However, I have put restrictions around the days and times when ākonga can make contact with me so that I can maintain some private/ personal time and safety for both the me and my ākonga."

Pōhutukawa agrees with Poroporo saying that:

> "My teacher uses all forms of digital media to maintain contact with us. I like to use Facebook and Instagram so it seems natural when he uses it to contact us. Having him so available helps keep me on track with my studies."

Poroporo argues that good attendance is one of the keys to ākonga academic success and using email and text messaging encourages the ākonga to attend the weekly synchronous online classes. He says in support of this claim that,

> "Attendance for this class was at 90%. I do not micro manage the ākonga but I do insist that they take responsibility for their work and that gives them a sense of agency over how they complete it. The ākonga are not the only ones with a vested interest in this class … so too are the ākonga's whānau. So I have the contact details of the ākonga's parents and care-givers and keep them informed of what the ākonga are doing, when assignments are due and how the ākonga are progressing. Once the relationships have been firmly established then the course begins to focus on content and making it relevant to the world that the ākonga know."

Pōhutukawa also agrees with Poroporo adding that:

> "I think that one of the reasons I'm doing so well inj this course is because my teacher checks up on me. If I miss a class, he texts or Facebook messages me to see if I'm alright. He makes the classes really exciting too so I don't want to miss them."

5.3.3 Te Taha Whānau

Te Taha Whānau for the purposes of this research Te Taha Whānau is used as a metaphor for the many relationships and sense of community established in the online programmes.

5.3.3.1 Whanaungatanga

It is often asserted that the development of whanaungatanga (positive relationships) is the foundation to effective teaching and learning. Building strong positive relationships was one of the attributes that my former teachers possessed. Their passion for their subject and their ability to connect with their students was nothing less than inspirational. Whanaungatanga was at the heart of their teaching, connecting with their students and their students with their teaching subject. Couros (2018) articulates that for innovation in education to occur the primary focus needs to be on whakawhanaungatanga (the development of positive relationships) and building a positive culture.

Nikau offered this,

> "Mēnā kāore te tangata i te tino mōhio ki … i te mea he rerekē te noho me tō kotahi ki te kāinga, kāore e tae ā tinana … mō ngā akoranga reo he nui ko te taha whanaungatanga te mahinga nui. Ki te kore e kaha tērā i te timatanga ka raru ki a au. Nā reira ki a au koinā tetahi mahinga nui."
>
> *"If the person does not know about … because sitting at home alone without having actually sat in class … developing relationships is an important for the learning of languages. If those are not fostered right from the outset, problems will occur. So for me [realtionships] is one of the most important aspects."*

Kauri reflected on online whakawhanaungatanga by stating that,

> "I te tuatahi ko te whakawhanaungatanga mō te wiki kotahi nā reira ko wai, nō hea ērā atu āhuatanga katoa. Kātahi ka kōrero atu ahau ki a rātou mō te hapori arā he tauritenga, he ōrite ki tērā o Pukamata."

> *"Firstly, the first week is spent fostering relationships, including finding out who people are, where they're from and all of those related things. Then we discuss our community and its similarity to Facebook groups."*

Tōtara revealed that whanaungatanga has been difficult to develop for one of his new kaiako and their online community. Tōtara continues with,

> "This is not a new phenomena, nor is it or totally unexpected as whakawhanaungatanga in face to face situations can also be just as difficult. For example, the nuances and subtleties of body and facial language which accompany oral language and tend to be more obvious in a face to face class may not be so apparent to the online community."

Therefore, strategies need to be adopted to account for that lack of recognition and to assist with the development of positive relationships in an online community. Tōtara also stated that retention of ākonga in their te reo Māori programmes was a problem commenting that,

> "Students often had problems with engagement whether that is caused by technology or the inability to form a relationship with their kaiako even though their online community may reflect the values they feel are important in their face to face classes."

Conversely Tōtara added that some students flourished in the online community adding that,

> "Often students who were withdrawn and rarely heard from in their face to face classes suddenly came to life in their online community. The combination of the online interaction with other students and given space and time to contribute encouraged them to become active participants in their online communities. Students were able to gain momentum from each other."

Tōtara also stated that connectedness and being connected online in more than just a technological way but also in a relational way is a real focus for his kaiako contending that,

> "For some of my teachers developing a sense of connection is a real challenge. It is important to be able to humanise yourself as a teacher and to have a laugh with the ākonga. Students can more easily relate to teachers who show some weakness, vulnerabilities and able to make mistakes than those who seem to be perfect."

Tī stated that there were both benefits and challenges in their synchronous online classes. Tī argued that,

> "Whanaungatanga was an important element in my synchronous online community. To better develop the whanaungatanga I used a strategy where I arranged the class in such a way that each of the online ākonga had a companion in the face to face class. The task of the face to face companion was to ensure that their online "friend" was following the class as it unfolded. One of the benefits was that if they had any queries they could ask their friend in the face to face class for clarification or bring that query to the attention of the kaiako. I think that the ākonga for the most part found the experience rewarding and each got a sense of the difficulties the other was experiencing."

While this worked well for the online ākonga according to Tī, some of the face to face ākonga often found the relationship challenging, an imposition and distraction for them at times. Being distracted could sometimes lead to frustration. Tī shared that,

> "After the initial experience some of my face to face ākonga asked if they could be excused from being the face to face friend for the online ākonga. They said they found it difficult to concentrate on their own work because their online friend kept asking questions which was a distraction for them."

As a result of this, Tī decided to rotate the friend role around the entire class. It served two purposes. Firstly, it meant that the whole cohort shared the responsibility of manaakitanga and caring for their online friends. Secondly, it developed a better sense of whanaungatanga as they all got to know each other better.

Kauri stated that they spend the first week of their synchronous online programme they follow tikanga Māori and establish connections, relationships and getting to know each other. They answer questions important from a Māori perspective such as ko wai tō ingoa (what is your name?) and nō hea koe (where are you from?). Answers to those two questions from a Māori world view can reveal so much about the ākonga. Kauri maintained that,

> "I te timatatanga o ia tau, ko te whakawhanaungatanga te kaupapa mātua. Nā reira, mō te wiki tuatahi me te wiki tuarua ka whai mātou katoa i ngā tikanga Māori kia mōhio mārika ai mātou ki a mātou anō. Nā reira ka timata ki te mihimihi, engari ehara i te mihimihi papaku, ka ruku hohonu, ka titiro whānui i ngā whakapapa, i ngā pēpeha, i ngā kōrero mō ngā tangata rongonui o tōna whānau, i ngā kōrero o nehe. Koia rā te tuapapa o te whakawhanaungatanga."
>
> *"At the start of each year, whakawhanaungatanga is the main topic. Therefore, for the first and second weeks we follow Māori cultural practices. So we begin with mihimihi or introductions, but not of the superficial type. I get my students to do a deep and expansive exploration of their genealogy, of their tribal proverbs, about famous*

people in their whānau and ancient traditional narratives. That is the foundation of relationship building"

5.3.3.2 Manaakitanga

Tōtara said that some ākonga were excited by the concepts of collaboration and knowledge building in an online community. Collaborating gave them a sense of agency and responsibility for their learning. Tōtara declared that:

> "The co-construction of the content of the programme by taking ideas from the students and infusing them with the teacher's thoughts added to the sense of community. Of course the teacher does have to guide the discussion in such a way as to ensure the students feel like they've been heard. Working together to achieve a common goal increased the sense of community for both the teacher and students."

Kuru agreed with the assertions made by Tōtara saying that,

> "At the start of the year our teacher asked us if we would like to make some suggestions about what topics we might study this year. He actually gave us topics from which to select, so that made the process a lot easier. From the seven we were given we chose four of them, four which really interested us. There was something in each of those topics for us all to be excited about."

Kānuka explained that their programme began with a week of face to face on campus classes. There were a number of foci during this time including the sharing of information about the programme and establishing relationships, establishing a learning community. In Kānuka's opinion relationships are more important than course content. Kānuka suggests that,

> Content can always be taught later but relationships are more difficult to forge later. As this programme works as a cohort model student success is essentially dependent upon the way they can provide support for each other."

In another programme in which Kānuka is involved they surveyed their ākonga to see if it would be valuable to have some face to face on campus time together. Initially the responses were in favour of meeting together face to face but when confronted by the logistics of being tied to a day and time the ākonga were less enthusiastic about meeting together. Pōhutukawa said,

> "I was really keen to meet with my teacher and other colleagues and so I made time to make this happen. However, not all of our fellow students ended up coming along as it was hard to find a date and time that suited everyone. I still found it a valuable experience and the friends I made then are still friends today."

Kōwhai's studied four papers as an online student. She and her fellow study companions were encouraged to introduce themselves to one another however were limited to

one paragraph and a number of interesting facts. Most of her cohort stuck to the brief not wanting to push the boundaries. However, had someone else used their mihi Kōwhai might have had more confidence to use their mihi also. Kōwhai expressed her opinion saying,

> One of the most important aspects of using mihi to introduce oneself is that it indicates a commitment and interest in the application of bicultural principles. In only one of the four papers did my lecturer make an effort to foster the teacher-student and student-student relationships or whanaungatanga. As a result, the efforts of the lecturer to nurture those relationships this was the one paper that I really engaged with."

Kōwhai enjoyed being able to engage in discussion and the exchange of ideas which helped to build the sense of community in this paper. At the start of the paper the participants attended a block course. The block course was instrumental in the formation of whanaungatanga (belonging or community) of the course. Another of the other papers that Kōwhai studied also included a block course. This block course was held much later after the paper had started and did not have the same impact in the creation of whanaungatanga. She explained that,

> In that particular paper there was no compulsion to interact with anyone else online unlike the paper that I found really engaging where we had weekly online interactions. Students posted their own ideas and then commented on others. Although the online interactions were limited they at least provided opportunities to maintain contact and momentum."

Upon reflection Kōwhai shared that perhaps had the kaiako given more time to really getting to know the ākonga before launching into the course content then that would have helped with the nurturing of whanaungatanga. Kōwhai stated that

> "Not only getting to know the other students as a people and putting faces to the names was important but also understanding the students' perspectives and how their personal and professional experiences have helped to shape their points of view."

In Poroporo's view kaiako cannot teach a class if they have not established a relationship with their ākonga saying that

> "Good relationships are fundamental to good teaching. I spend much of the start of the year developing close relationships with my ākonga and whānau of my ākonga in the course. I think that maintaining contact is also a great way to feed their wairua and passion for the subject."

5.3.4 Te Taha Wairua

Te Taha Wairua for the purposes of this research is used as a metaphor for the injection of the personality and humanism into the online programme. For example, I attended a

wānanga with some distance students a number of years ago. They strongly concurred that having the opportunity to spend face to face time with me humanised me for them rather than being a pixelated image on their screens.Te Taha Wairua contains elements of whanaungatanga, manaakitanga and wānanga definitions stated by the Education Council (2011). However, these elements alone do not fully embrace the holistic understandings of wairuatanga.

5.3.4.1 Wairuatanga

All participants had difficulty articulating a definition of wairua. However, the Māori and Pasifika participants showed that they had an understanding of wairua beyond spirituality. Those participants also defined wairua as intention, aura, essence, mood and quintessence. All of these definitions convey a feeling of emotional and spiritual connectedness. Wairua was a difficult phenomenon to define but it was integral to building a sense of community. Nikau also stated that in their opinion the most effective means of establishing and maintaining a sense of wairua between the kaiako and ākonga and for the hapori as a whole was to ensure some form of actual face to face contact was continued. For example, the kaiako may hold a noho marae at the beginning of the course. Periodically, perhaps at least once a term the kaiako may organise wānanga in various parts of Aotearoa and invite ākonga to attend these. In that way the ākonga would be able to continue to have the whanaungatanga and their wairua stimulated.Nikau offered this explanation,

> "He āhua uaua ki te whakamārama i ngā tikanga mō te wairua. Ki ētahi nō roto o te tangata te wairua, he mea i whānau mai i a te wai tāne e uru atu ki roto i te kano o te wahine. Ka ora te tangata, ka ora te wairua, ā, ka mate te tangata, ka mate hoki te wairua. Engari ko te wairua e kōrerohia nei mō tēnei kaupapa he rerekē pea. Kei te kōrero mō te āhua o roto o te tangata. Ehara i te mea he mea ā tinana pērā ki ngā whekau, he mea ā wairua kē."
>
> *"It is difficult to explain what wairua is. For some it is something within a person, something which develops when a bay is conceieved. While the person is alive, so too is their wairua. Once they die, so too does their wairua. But the wairua that we're talking about here is perhaps something different. We are probably talking about inner person. Not the physical things such as body organs but spirituality."*

Nikau also adds the following,

> "Mā reira, mā te hono o te tangata ki te tangata ka piki ai ka kaha Te Taha Wairua, ka tau atu te tangata i roto i tēnei tūmomo akoranga engari ki a au kaua e waiho mā te noho i te timatanga te whanaungatanga e pūmau. Me ia huinga, ia huinga, ko tētahi āhuatanga ō mātou i te timatanga ka korero mō ngā take o te wā."
>
> *"By that, by connecting each person to one another strengthens the spiritual connection, and the person settles quickly into this type of classroom environment. However, do not rely on the relationship building at the start [of the course] to retain that strength of the*

relationship. Each time they meet one of the things we do is update each other on our personal circumstances, trials and tribulations."

Likewise, Kauri's attempt to define wairua was just as unclear saying that,

> "Auē, he pātai pai tēnā. He mea tua i te tinana te wairua. Ehara i te mea hāhi, nō te ao o ngā tūpuna kē. Ko te tinana te waka e kawe nei i te hinengaro me te wairua. E ai ki ōku tūpuna, mō ēnei mea e toru ko te wairua te mea nui!"

> *"Gosh, that's a good question. Wairua is a metaphysical thing. It is not have religious connections, but comes instead from our ancestors. The body is the vessel that carrys the mind and spirit. According to my ancestors, of those three things, the wairua is the most important."*

Wairua is an important part of the online programmes that Rātā teaches saying that,

> "Wairua was an integral part of traditional Māori society and did not require definition. Wairua still exists but is less able to be defined as modern day society validates physical evidence. Wairua is not physical but is a combination of emotional and spiritual connectedness. Wairua does not stand alone but is also influenced by tapu, ihi and wehi to name but a few other aspects of tikanga Māori."

In Poroporo's opinion wairua is a fundamentally important element in teaching and learning in a synchronous online environment. He explains that,

> "Wairuatanga goes hand in hand with whanaungatanga and are so closely related that it can be difficult to distinguish one from the other. I also think that the stronger the wairua connectedness is the stronger the sense of community and belonging becomes."

Poroporo conceded that wairua was very difficult to define but described wairua as,

> "The spiritual connection between the kaiako and ākonga, the kaiako and the wider whānau, between each of the ākonga and everyone's connection to the teaching subject. The subject is also an important part of the wairua community and is often left out of the equation."

Wairua can also indicate how the ākonga are feeling at the time, whether they're stressed, happy, upset or even distracted. Poroporo continues saying that,

> "Wairua can be communicated through oral and written language but also by non-verbal cues such as nuance, eyes, facial and body language and demeanour. However, the kaiako needs to know their ākonga really well to be able to read those signs. Normally my synchronous online courses are limited to 16 ākonga however I currently have 22 and this

provides a more connected and vibrant online community. For me the wairua connection is more important than the physical face to face connection."

According to Kauri wairua is an integral part of classrooms where kaiako follow tikanga Māori. She asserts that,

> "Ka poipoia, ka whāngaia te wairua e ngā karakia kia timata ai, kia oti hoki ai i ngā akoranga. Ka whai ngā waiata i ngā karakia kia whakakaha ai i te wairua o te akomanga. Ko te wairua te mea nui o te whakawhanaungatanga. Mā te mihimihi me te pēpeha ka whāngai anō i te wairua. Heoi anō, he uaua ake ki te whakatipu i Te Taha Wairua i roto i te ao tuihono."
>
> *"Wairua is stimulated and created by the use of karakia (traditional chants) to begin and end classes. Karakia are then followed by waiata which further encourages and nurtures the wairua to flow within the classroom. The wairua is central to building good positive relationships in a safe and supportive environment. Kauri makes connections with their ākonga in a traditional way using mihimihi and pēpeha right from the outset of their course. However, Kauri does concede that wairua is more difficult to cultivate in an online environment."*

Wairua is felt in many ways. It is transmitted by use of all the sensory organs in the body through touch, smell, taste sight and sound. Wairua is much easier to convey in a face to face class. However successful and effective kaiako are able to convey wairua using facial expression, body and oral language to foster a sense of community. Kauri stated that,

> "Nā reira kei te whakautu āhua pēnei au i te wā ka rongo mātou i tētahi waiata i runga i te reo irirangi, i te wā ka kite mātou i tētahi whakaaturanga, ka rongo ā wairua tonu mātou i ērā nē, ā, kāore taua kaiwaiata e tū ana ki tōku taha. Kei puta mai taua waiata mā te irirangi. Tērā pea ētahi wā mātou e mātaki kiriata ana ka heke te roimata ahakoa kāore ngā kaiwhakaari i tō mātou taha, i roto i tō mātou whare, kei roto [kē] i te pouaka whakaata. Ahakoa tēnā kua pā wairua mai tonu ahakoa kāore rātou kei tō mātou taha. Ahakoa kāore e taea te rongo ā tinana ki te kaiwaiata, ki te kaiwhakaari rānei ka taea tonu e ia te rongo ā wairua."
>
> *"Conveying wairua was similar to watching a movie in that good movies are able to draw you in to the point where you can relate to the plot and connect with the characters. Good actors and musicians can convey their feelings with just a look or a sound which will tug at the heart strings."*

However, Kauri also states that ākonga need to be "open" to allowing the wairua to be felt. She said that,

> "Nā reira inā kua tūwhera te kanohi tuatoru, ētahi o ngā ākonga ahakoa kei roto rātou i tō mātou akomanga kāore anō rātou kia rongo i te wairua, kāore anō ō rātou puare kua tūwhera. Nā reira kāore anō. Kua āhua kāpō rātou, kua kati ō rātou kuaha katoa nā reira he ōrite ki ngā ākonga i roto i te ipurangi, ētahi tere rongo i te wairua, tere ako, kua tūwhera kē ō rātou ao, ō rātou whakaaro ki te ako ki te huri i ō rātou whakaaro engari ētahi mā runga i te ipurangi kāore i tūwhera."
>
> *"If their third eye is receptive, although some of these students are in my class they have not yet felt the wairua, their souls are not yet ready. Not yet. They are sort of blind, their doors are closed, therefore it is the same in an online environment, those who quickly feel the wairua also learn very quickly, they are open to their own environment, to their own thoughts to learning and to change their assumptions, but some in the online environment are not yet ready."*

Kauri asserts that wairua was more widely felt in more traditional times and that every person has wairua. However, the ability to project and receive wairua is a rare phenomenon in the modern age although their Pasifika relatives may still be more connected by wairua.

Nikau stated Māori were probably more likely to acknowledge wairua as something tangible it was not something exclusive to Māori. Many non-Māori experienced the sense of wairua which gave them a sense of connectedness and community. She stated,

> "Engari he mea nui hoki ki te iwi pākehā engari kāore rātou i te mōhio tae noa ki te wā ka rongo ā wairua nei i te āhua o te ako, ngā painga o ērā āhuatanga kātahi rātou ka mārama."
>
> *"But it [wairua] is also important for non Māori but they don't realise right up until the time they sense the teaching strategies, the benefits of those things, then they realise [the importance of wairua]."*

5.4 Summary

The ākonga survey provided a perspective from the viewpoint of consumers of the synchronous online programme. The results showed that although ākonga liked the idea of having their programmes delivered synchronously online there were a number of factors which prevented them from participating in them. Time was a serious barrier to participation as the flexibility of the distance option allowed them to engage in the learning when life allowed them to dos so. Lack of confidence also emerged as a reason for non-participation. Ākonga who felt that they lacked the required level of proficiency in te reo Māori to interact in a synchronously were afraid that they might embarrass themselves. Therefore, they chose to watch the recorded sessions asynchronously instead.

A small number of ākonga had issues with the use of technology either lacking knowledge in its use or lacking the technological resources to connect to the synchronous classes. In contrast however there were ākonga who enjoyed engaging in the synchronous online classes. These ākonga found the synchronous classes very helpful for their language development and enjoyed the whanaungatanga created by being a part of the online

community. They felt less isolated and felt that they got to know some members of the class better. Ākonga also felt supported by being able to have their questions answered instantly. The ability to interact in te reo Māori increased their confidence and level of proficiency in te reo Māori. Many of these ākonga were very familiar with the use of technology and were happy working in a synchronous online environment which was similar to Skype.

Kaiako provided different perspectives as the deliverers of the synchronous online programmes. Most of the kaiako understood that whanaungatanga was an important aspect of encouraging engagement in synchronous online programmes and that building of a sense of belonging to an online community was the foundation for positive engagement in the content of the programme. Each kaiako had different ways of building or creating whanaungatanga in their programmes. Some made a concerted effort dedicating as much time as they deemed necessary at the beginning of their programmes to embed whanaungatanga into their programmes. Some kaiako also maintained contact with their ākonga outside of the time allocated by the timetable using a variety of digital media such as Google Hangouts and Instagram. Kaiako also made personal visits to meet their ākonga and whānau face to face. These kaiako had either organised field trips where their ākonga could meet each other or had cultural values and beliefs which made face to face meeting an imperative. On the other hand there were kaiako for whom a short presentation about oneself online was sufficient and the content of the course was more important.

Kaiako also had many different ways of bring the programme together. All kaiako were comfortable and experienced working in an online environment as the skills they had developed using social media transferred well into the online teaching environment. The technology, resources and equipment provided by their schools or institutions for online synchronous teaching was of a high quality, modern and reliable and as a result they did not experience any technological issues from their end. If there were technological issues they were at the ākonga school end. Kaiako used a variety of strategies with which to engage with their ākonga.Some kaiako found that using the flipped classroom strategy worked well for them. These kaiako would post all of the work they had planned for the term uploaded online. They were then happy for the ākonga to work through the programme in their own time as long as they kept up with each weeks' work at a minimum. If they wanted to go ahead of what was planned for that week then that was also fine. The kaiako who used this strategy then found the ākonga would come to their classes prepared for the lesson with questions and ready to discuss the kaupapa of the week.

Alternatively, some kaiako chose to upload the work for the week in the week prior to meeting. They understood that this was a much better means of monitoring the ākonga progress and keeping them on track. It also did not intimidate those ākonga who worked at a slower pace than the others. As long as the ākonga had prepared for the class that week they too were prepared with questions and points for clarification or discussion. The biggest barrier to creating an effective synchronous online environment from the kaiako perspective was attendance. Maintaining consistent attendance from week to week was an issue for some ākonga. As a consequence, ākonga academic results were adversely affected. Kaiako had a range of strategies to deal with this problem. Those kaiako running secondary programmes would firstly make contact with the ākonga to find out what the problem may be and try to resolve it. For kaiako who had developed a good positive relationship with their ākonga this was normally enough to solve the problem. If this was unsuccessful they would then follow up with the designated liaison kaiako at the school to check for any issues that the kaiako might

need to be aware of. They would also where necessary contact the parents of the ākonga to alert them to the problem and seek any reasons for the absence. A lack of understanding of the course content and a lack of motivation were some reasons identified as contributors to poor online attendance.Sometimes ākonga struggled with the content of the programme and decided to opt out rather than continue. The limited online time spent with kaiako each week was a strong contributing factor to a lack of understanding about the course content. There was only one hour allocated to online teaching time. Contact outside of this time was via Goggle Hangouts, email or text messaging and there was only a limited amount of information that could be communicated this way.

The lack of understanding then led to a loss of confidence and a subsequent lack of motivation. The focus on wairua in the online learning space was found to be critical for some kaiako. This was prompted by kaiako understanding the values and beliefs which underpinned the cultural practices of their ākonga. The Māori and Pasifika kaiako in particular had a strong focus on ensuring wairua played a prominent role in building the sense of community in their online programme, the threads that connected everyone to one another and the kaupapa. Each kaiako had a different way of making those wairua links. Most relied on the tikanga of karakia to both open and close their online classes to make the initial connection. They then reinforced that wairua link by strengthening their relationships with their ākonga. The kaiako did this by getting to know their ākonga and their whānau better.

Some kept in constant contact with their ākonga and others made an effort to get out and meet them face to face even attending the significant events such as end of year prize giving ceremonies. For these kaiako and ākonga the inclusion of wairua in their programmes certainly increased their sense of whanaungatanga, confidence and trust in each other and levels of engagement in the online programme. The heighted sense of confidence and trust moved many ākonga from passive consumers to active contributors to the online programme. Passive consumers attended the online programmes but made little or no contribution to the discussions whereas active contributors were involved in most aspects of the online engagements. In instances where kaiako met with their ākonga face to face they actively discouraged the ākonga from bringing their laptops or devices to ensure that they engaged cognitively with the kaupapa and were not tempted to disengage by other unrelated online distractions. Chapter Six will explore the wairua relationship further.

CHAPTER 6: FINDINGS AND DISCUSSION

I piki ake a Tāne ki te rangi tuaiwa … ki Rangi-te wanawana

(Tāne climbs to the ninth heaven … to Rangi-te wanawana)

I piki ake a Tāne ki te rangi tuangahuru … ki Rangi-naonao-ariki

(Tāne climbs to the tenth heaven … to Rangi-naonao-ariki)

6.0 Introduction

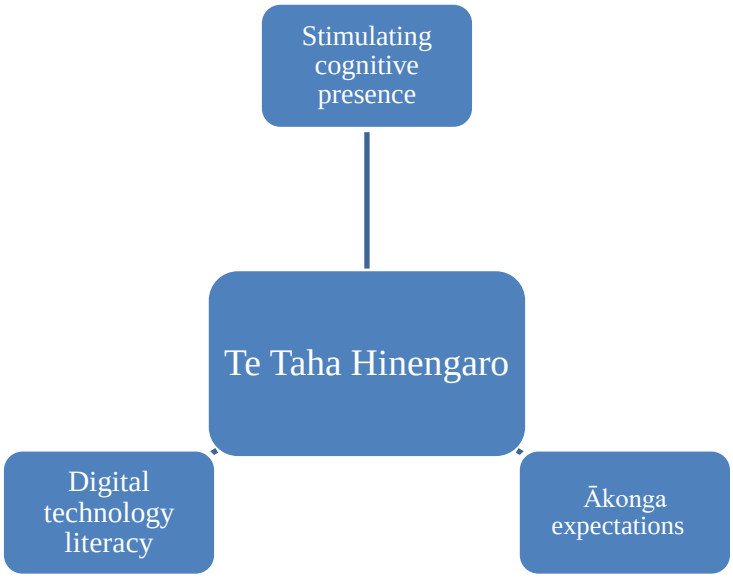
Chapter 6 is a discussion of the recurring themes that emerged from the surveys and interviews conducted with the research participants. The themes are woven together with relevant academic and research literature to answer the primary question posed by this thesis: How can teachers and lecturers create more engaging online synchronous language classes for distance students of te reo Māori? The themes that emerged from the data stories are listed in Table 13 below.

Table 13
Themes for Discussion

Te Taha Hinengaro	**Stimulating cognitive presence**
	Ākonga expectations
	Digital technology literacy
Te Taha Tinana	Structure
	Facilitation
	Pedagogy
Te Taha Whānau	Relationships
	Isolation
	Use of technology
Te Taha Wairua	Definition of wairuatanga
	Wairua in practice
	Examples of wairuatanga

6.1 Te Taha Hinengaro (Cognitive presence)

This research investigation has found that there are three foci to Te Taha Hinengaro/Cognitive Presence. The first focus is the importance of stimulating cognitive presence in their programmes. The second focus is the adeptness that ākonga and kaiako had at using technology to encourage cognitive presence. The third focus is on ākonga expectations and perceptions in relation to cognitive presence in the synchronous online programmes. The figure below shows the how the emergent and recurring themes are discussed in this section regarding Te Taha Hinengaro or cognitive engagement.



- Stimulating cognitive presence
- Ākonga expectations
- Digital technology literacy

Figure 29
Themes for Te Taha Hinengaro

6.1.1 Stimulating Cognitive Presence

Te Taha Hinengaro is a term which encapsulates the thoughts, feelings and behaviours which are fundamental to well-being. According to Durie (1998) Te Taha Hinengaro in a health context includes the abilities to communicate, to think and to feel. He describes Māori thinking as being holistic and all encompassing. Understanding, he suggests occurs less by dividing things into smaller and individual component parts but instead considers the needs of the individual while maintaining a conscious focus on the necessities of the whole.

During my school years I had many inspirational kaiako. Two of them in particular I believe were experts in engendering cognitive presence. Mr. Dunn, a non Māori teacher of English and Mr. Ihaka, a Māori teacher of Science were both kaiako who tolerated neither disobedience nor foolishness. They were typical of kaiako of their time strict yet fair. Both of these kaiako used puzzle as a pedagogical practice. They would provide us with just enough information to to stimulate interest yet not quite enough to give us the answer. We would have to work to discover the answers for ourselves. I found struggling to find the correct answer very motivating, much like being a detective using clues to find the answer. I was lawys cognitively engaged in their classes.

Nurmi (2014) asserts that understanding cognitive presence is quite straight forward but is difficult to implement. She encourages kaiako to take a hands off approach to teaching allowing the ākonga the freedom to explore and investigate in their own way. The role of the kaiako is to provide clear guidelines, criteria and expected results rather than giving direct or

more specific instructions on how to complete the work. The thinking, development and execution of the work should be entirely the ork of the ākonga. Using this method of teaching provides opportunities for ākonga to engage cognitively in the work while being free to present it as they see fit. This is the dialogical approach to cognitive engagement.

6.1.1.1 Relationships

For many Māori relationships is a key element of healthy thinking. Communication through emotions is important and more meaningful than the exchange of words and is valued just as much. Showing how one feels instead of talking about their feelings is regarded as healthy. Watching the body language of tamariki will often provide you with an idea of how they are feeling. Avoiding eye contact and keeping their head bowed can indicate that tamariki are feeling uncomfortable or embarrassed for example.

According to kaiako in my research connecting firstly with the heart is the most important aspect of engaging cognitively. All of the kaiako participants agreed that cognitive engagement was important. However, the Māori and Pasifika kaiako unlike their non-Māori or non-Pasifika counterparts did not think cognitive engagement was the most important aspect of teaching in an online synchronous environment. The Māori and Pasifika kaiako asserted that connecting with the ākonga and their passion were the most important first steps in actively engaging the ākonga cognitively. They focussed largely the ākonga intrinsic motivation to gain cognitive engagement. One of the Māori kaiako participants named Tōtara stated,

> "I learned very quickly that if I didn't create an online programme which fed the passion of my ākonga, they would vote with their feet and drop out of my online class. So I've found that the first couple of classes where we introduce ourselves and get to know each other are really important. I ask the ākonga about their interests, sports and hobbies, things that they really love and then try to put together a programme which builds on those. I call it my gateway to engagement."

In the above comment Tōtara demonstrated that getting to know more about her ākonga and their interests were important in understanding the types of contexts that interested and motivated them. She expressed that in order to stimulate and motivate ākonga it was important to provide interesting and relevant contexts to the environment with which they were familiar. Context was far more important than the content of a lesson. To engage and maintain ākonga interest the content needs to be built and structured around the context rather than the context being determined by the content. For example, many of the settings for the themes used in her teaching related to a world that most of the ākonga had not grown up in. Bringing those themes into a 21st century context has made her teaching more engaging and meaningful. Having a more intimate knowledge of her ākonga has allowed her to develop better relationships with them and consequently enabled the development of more meaningful and authentic contexts for her online teaching and learning programme.

Mānuka one of the non-Māori participants supported the previous comment by describing a Pasifika kaiako who was successfully engaging his students stated,

> "He's really, really good with the kids from what I hear. You know they really do enjoy him … just in terms of how he tries to engage kids and develop those relationships because I think that is important."

Mānuka then described some of the challenges that some of his non-Māori and Pasifika teachers were having. He stated,

> "We … have real problems [with] retention and engaging kids in the environment. Many of them seem to have problems engaging with the technology or engaging in that way even though it may reinforce some of the same sorts of values they would sort of engage with face to face."

The notion that there is a connection between the heart or emotions and the mind is supported by Best (1986) who states that te reo Māori uses words which are similar to decribe both the emotions and the mind. This explanation then supports the suggestion that from a Māori perspective and worldview there is a strong correlation between emotional connectedness and cognitive stimulation. Furthermore, it suggests that cognitive engagement firstly requires emotional connection. Best (1986, p.52) states,

> "The definitons of the word aro are 'mind, seat of feelings, desire, the bowels, to know or understand' ... By adding a causative prefix to aro we get the form whakaaro, meaning 'thought, intention, opinion, understanding, plan'; as a verb 'to think, to consider, to plan'".

Pere (1997) agrees with Best stating that the word hinengaro refers to mental and emotional processes of a person. Hinengaro she explains (1997, p.32) is,

> "Hine (female) is the conscious whole of the mind including ngaro (hidden) the closed consciousness. Hinengaro refers to the mental, intuitive and 'feeling' seat of emotions. Thinking, knowing, percieving, remembering, recognising, feeling, abstracting, generalising, sensing, responding and reacting are all processes of the Hinengaro-the mind."

According to Pere (1997) mental engagement does not occur in isolation but includes an emotional connection as well suggesting that from a Māori world view successful cognitive engagement necessitates an emotional connection. The Māori worldview focusses on intrinsic motivations or focussing on the why or the desire to engage in learning.

Macfarlane et.al (2017, p. 278) also agree with both Best (1986) when expressing their thoughts about views espoused by Sergiovanni (1994) and his heart, head and hand approach to teaching and learning. They state that, The heart is about adopting a philosophy that incorporates beliefs and values that are socially and emotionally grounded. The head involves personal or cognitive theory. The hand is about practices-the skills, strategies and decisions that are planned or spontaneous.

The Māori and Pasifika kaiako agreed whole-heartedly with Best's and Macfarlane et al's. determinations that effective cognitive engagement also required an emotional connection. Kauri said,

> "For my ākonga to achieve success at NCEA level, I know I need to connect with them on a more than purely academic level. My first priority is to foster close, positve relationships. To achieve this I set my class up as a whānau as a place where my kids know they belong. I need to know who they are, who their whānau members are, what they like and dislike. I also need them to form a close connection or relationship with this subject. If they aren't into it, they're wasting both my and their time. They need to love what they're doing."

Nikau also expressed similar sentiments stating,

> "First and foremost I focus on developing the relationships in my akomanga. Engaging the heart is as important as engaging the mind, in fact I would say in my experience succesful engagment has been a result of the positive relationships I have created. Education is a never ending journey and we need to promote a positive learning experience to ensure our tamariki continue with it."

Mingimingi concurred by adding that,

> "Education in my view is not only a cognitive exercise or experience, it is more holistic than that. Education and learning should also be a relational and emotional experience. The ākonga should be engaging not only to learn content but also to experience how that learning affects and applies to them physically, emotionally, spiritually and culturally. Once they are involved emotionally, spiritually and culturally, cognitive engagement will automatically follow. We need to ensure that our mokopuna see the relevance of their learning to them personally."

Tī also agreed sharing,

> "I believe that engagement comes in many forms and you need to know your ākonga really well to understand how they engage. Sometimes we need to look back to the etachings of our ancestors to understand the behaviour of our tamariki. Tōu tīrairaka springs to mind. I have had many tamariki who have been tōu tīrairaka, but if you do not understand the term and its meaning you would automatically think that tamaiti was disengaged. However we know from our pūrākau that it is actually just the way that that tamaiti learns. Movement stimulates their learning. I've also had a tamaiti who slept in class but when I asked a question they were the only one able to answer it. We call it wānanga, another style of learning."

Finally Poroporo acquiesced with his fellow kaiako by declaring,

> "In my experience the aoga who have engaged the most in my classes have had a strong desire to learn the language for no other reason than to strengthen their own identity. Many of my aoga were born in New Zealand and want to learn about their own heritage. The academic learning and NCEA (national examinations in final years of secondary schooling) is just a consequence of learning the language. If they pass or not is often not a priority, connecting with aiga is the most imporatnt part of learning their own language."

It is clear from the above examples that effective cognitive engagement for Māori and Pasifika ākonga is driven by a strong desire, emotional, spiritual and cultural connectedness. The intrinsic motivations for learning have been the key reasons ākonga have engaged cognitively in the teaching and learning programmes. Therefore kaiako have prioritised relationship building above the teaching and learning of content in their online programmes.

Many of the online students have Māori whakapapa and learning te reo Māori is much more important to them than just learning a language. As many of the ākonga are second or third generation urban dwellers who have been dislocated from their tūrangawaewae[419] and marae, learning te reo Māori becomes the key to accessing their culture. The motivation for these ākonga is more intrinsic as the learning of te reo is also a journey of self discovery. For these students learning te reo Māori is also about learning tikanga Māori.[420] Whanaungatanga[421], the establishment of connections, links and relationships is a significant part of tikanga Māori and it is imperative that kaiako ensure whanaungatanga becomes a normal part of their teaching practice and pedagogy.

L2 (Second language) teaching pedagogies such as iCLT (Intercultural Communicative Language Teaching) have become more popular with language teachers. iCLT pedagogies and strategies emphasise the importance of teaching language and culture together. Language and culture are intrinsically intertwined and can not be separated. To learn a language without learning about its culture or a culture without studying its langauge is a disservice to the ākonga. Ākonga need to be aware that certain words and phrases can only be used in certain cultural contexts therefore it is imperative that the teaching and learning of language and culture are woven together. Language and culture are important for teachers of te reo Māori and the languages of the Pacific Islands. In contrast, the non-Māori/ non-Pasifika kaiako were more content driven.

Non-Māori and non-Pasifika kaiako tended to focus instead on extrinsic motivational reasons such as assessment driven content to achieve cognitive engagement. The purpose was to ensure the students achieved their required credits in their subject areas as their online synchronous time each week was limited to one hour. Pūkeko revealed that,

> "We, the online students and myself, only meet face to face for one hour a week as opposed to my on-campus classes where we see each other for at least three hours a week, yet we have the same amount of content to cover if the students are going to have sufficient knowledge

[419] Place to stand, a place where one has rights of residence and belonging through kinship and whakapapa
[420] Māori cultural practices
[421] Relationships

> to experience success and pass their assessments. So, I need to ensure I cover what is required for assessment purposes."

Kākā supported Pūkeko disclosing that.

> "Time is of the essence as we have a lot of content to cover. The success of my programme is measured by the NCEA (National Certificate of Educational Achievement the New Zealand national examinations in the final years of secondary schooling) outcomes achieved by my students. I have many people to answer to if my students do not attain their credits including the school and the parents of the students. I need to make the most of the time I'm allocated. I do a brief introduction at the beginning because that is all I have time to do. I certainly do not know these students as well as I do my face to face classes but for me the sooner I can get them started the better."

It is evident from these comments that NCEA, school and parental expectations place pressure on kaiako to ensure that they cover content that is likely to appear in both internal and external assessments and that their ākonga are equipped to achieve passing grades in those assessments. Those expectations constrain kaiako to using more focussed approaches to teaching and learning aimed at ensuring ākonga pass their assessments. Their ability to introduce more breadth and depth in their teaching and learning programmes is limited by the content of impending assessments. Those expectations also restrict their ability to establish meaningful relationships with their ākonga.

Pīwaiwaka concurred with his fellow kaiako by expressing,

> "While I know that relationships are important and relationships are related to cognitive engagement I don't have as much time as I would like to dedicate to getting to know my online ākonga. Nowhere near the same amount of time as I do with my face to face ākonga. Therefore, instead of focussing so much on the relationship, I put my effort into creating a stimulating online programme to generate cognitive engagement."

Ākonga who experience success in their online studies are highly motivated, self starters and able to work independently with minimal supervision. Many of the online students lack one or two of these attributes and one hour per week of face to face time with their online ākonga seems insufficient to adequately prepare ākonga for their assessments. Of course these ākonga have other support systems in place such as chat groups and email but language learning requires more interaction than one hour can provide. The 11 principles of instructed second language acquisition developed by Ellis (2008) would support this assertion. In particular principle 6 which states, "Successful instructed language learning requires extensive L2 input" and principle 7 which declares, "Successful instructed language learning also requires opportunities for output." Unless the class is full immersion, it would be difficult to provide the amount of L2 input required and sufficient opportunities for output in a one-hour time slot.

While one hour per week is not ideal for the online ākonga, trying to find the right balance between teaching curriculum and timetabling has often been an issue for schools. The

online programmes were started to provide opprotunites for ākonga to access subjects that were not available in their schools. However, to take full advantage of the opportunities afforded by accessing online programmes schools and online providers need to consider whether one hour per week face to face time is sufficient or whether they need to provide more face to face opportunities. Reflecting on the results attained by their ākonga will help in making those decisions.

6.1.2 Ākonga Expectations

Ākonga tended to agree with the Māori and Pasifika kaiako as the majority of their personal online interactions were in synchronous social media environments such as Facebook, Messenger and Skype to name but a few. Generally, they were engaging with social media sites which stimulated their interests. Therefore, there was an expectation by the ākonga that their synchronous online learning experiences also catered to their interests, stimulated social activity and also met their academic outcomes. Kuru imparted,

> "I really enjoy classes with Poroporo as he really knows me and has prepared a programme about things that I am interested in. He takes an interest and cares about not only our schooling but also our lives in general. If we're having issues he always makes himself available to help. Poroporo also uses a variety of technology such as Instagram and texts to keep in touch and to check to see how I am going. Those are technologies that I am familiar with, I'm a digital native."

Pōhutukawa strongly supported Kuru offering,

> "I really clicked with my kaiako because they took the time to get to know me. They're really good at presenting the material that we have to learn as well. They're a really good kaiako, I love the way they teach."

The two comments above demonstrate the importance of whanaungatanga to these ākonga. Belonging, connecting, relationships and a sense of community is the essence of whanaungatanga. Whanaungatanga as stated previously is one of the many values that are important to Māori and Pasific Island people. However, whanaungatanga alone does not create a sense of community. The cultural values of aroha[422], manaakitanga[423], pono[424], wānanga[425], ako[426] and wairua[427] combine to also help build that sense of community. Schools are communities as are online classes. These values help to build the community in the Community of Inquiry model proposed by Rourke et al. (1999). As essential as these values may be for Māori and Pasifika ākonga, they do not seem to be as important to no-Māori ākonga.

[422] Love, compassion, empathy
[423] Hospitality, kindness, generosity
[424] Truth, sincerity
[425] Discussion
[426] To teach and learn
[427] Spirituality

Some ākonga on the other hand did not think that relationships were important for their learning. They just wanted their kaiako to focus on teaching what they needed to know to pass their exams. Koromiko shared that,

> "I don't think I really have the time to get to know my teacher and peers as well as I do my class mates at school. I think that my teacher needs to ensure that they use the time we have together to teach me enough to pass the exams. I need NCEA credits to get to where I want to be."

Pōhutukawa, Kuru and Koromiko considered themselves digital natives and found using technology a simple and straight forward exercise. They revealed, "We have been around technology for most of our lives and using it is second nature to us." Kōwhai on the other hand considered herself digitally literate and able to cope with most of the online tasks required of her. She articulated that, "I am familiar and experienced enough with the computer and some of the programmes that we use to adequately cope with the online tasks at hand but I would not consider myself and expert by any means."

6.1.3 Challenges: Digital Technology Literacy

Unfortunately for some of the kaiako using technology presented some challenges. Johnson, Jacovina, Russell and Soto (2016) conducted research on the common challenges that teachers faced when trying to integrate technology into their classrooms. Some of our kaiako experienced many of these challenges when beginning their forays into synchronous online teaching. Johnson et al., (2016) found that the challenges could be categorised under two headings; External challenges to classroom teaching and internal challenges to classroom teaching. External challenges were considered issues beyond the teachers control and were normally only able to be addressed by schools themselves. Some examples of external challenges are, access constraints such as insufficient equipment or connectivity, inadequate training and factors related to lack of support.

Kaiako often expressed frustration associated with access constraints. One of the kaiako stated that although one of their ākonga was enrolled in their programme it took them several weeks to fully engage in the course. As this ākonga was the first from their school to enrol in a synchronous online teaching and learning programme the school was neither familiar with nor prepared for the requirements of having a student enrolled in this type of programme. The kaiako stated,

> "Initially there were issues related to the school's internet connection. The student would be online and then suddenly drop out without warning. After a period, they would reappear having missed sections of the class. I spoke to the school and eventually the issue was remedied. It also became obvious that the ākonga did not have a dedicated space where they could learn in a synchronous online space. The ākonga must have been in a student common room or a shared space as you would see other ākonga walking, talking and laughing in the background. Not ideal."

The availability or rather unavailability of devices or computers for use by the ākonga was mentioned as a barrier to access mentioned by kaiako and ākonga alike. Although many

of the schools had a BYOD (bring your own device) policy, some whānau were not in a financial position to purchase devices for their tamariki. Consequently, ākonga would often join the synchronous online classes late as they would have to locate a staff member to get a suitable school computer to use. The situation was frequently exacerbated when the school's loan devices were often booked by staff members for other classes and computer availability was limited. Subsequently, the combination of these circumstances would disrupt the flow of the class and kaiako would have to repeat much of what had already been discussed. Given the time precious environment the lack of the availability of devices became the cause of much frustration for both the kaiako and the ākonga. Fortunately, the kaiako were very understanding of the situation to ensure that the ākonga were able to obtain the support they required to remain in their classes. Kaiako realised that accessibility challenges needed to be addressed by the schools rather than their ākonga.

Not having their own device or access to a school provided computer was also the cause of much frustration and embarrassment for the ākonga. Ākonga realised the negative impact either lateness to or absence from the synchronous online class had on them and their online classmates. They realised that time was precious as they only had a one hour of synchronous online face to face time each week with their kaiako. Firstly, they also appreciated that joining the class late would cause an interruption. This would subsequently lead to a feeling of embarrassment and considering 'dropping out' of the class. Fortunately, none of them did as the schools eventually attended to the accessibility issues.

However, the source of ākonga embarrassment was not just limited to joining their synchronous online classes late. There was an unintended consequence which arose from either not having a device or not having the 'right' device. Ākonga contended that,

> "You need to have the 'right' device otherwise you get hassled by your mates. You can't just have any device, it has to be the latest, flashest, coolest model. Some of us can't afford that so we just don't bother. We'll use the school ones. You know … peer pressure."

Peer pressure permeates most aspects of adolescent life including sporting the latest hair styles, wearing the right fashion labels and having the state of art devices. Not conforming can be a source of embarrassment for ākonga. These types of social behaviours impact severely on our Māori and Pasifika ākonga who often belong to whānau from low socio-economic communities. These whānau and communities do not have the same amount of disposal income that others have access to and therefore are unlikely to be able to afford the devices recommended by their schools. Not only does this embarrass the ākonga because they do not have the devices but it also identifies them as being disadvantaged. To their credit some schools have introduced strategies whereby ākonga who are in this situation can obtain the recommended devices.

Many schools have entered into partnerships with businesses. The businesses supply the school with devices and the whānau are able to purchase the device on terms from the school. Schools have also introduced schemes where they provide the ākonga with a device and they in turn complete a number of hours working around the school to pay for the device. Most schools also hold sets of devices which ākonga are able to borrow on short term loan. Accessing suitable devices and technology can also be a barrier for ākonga.

Research relating to the lack of access to suitable devices or computing equipment creates a barrier to accessibility supports the assertions made by kaiako and ākonga. Johnson et al., (2016, p. 2) asserted that,

> "Certainly, the most basic step toward effective technology integration is widespread access to equipment necessary to run educational computer programs. If computer lab time is limited to one hour per week, persistent use of educational technology is not viable. While many schools across the country are making the transition to one-to-one (1:1) computing (Warschauer, Zheng, Niiya, Cotton, & Farkas, 2014), many students do not have regular and reliable access to a computer. Inconsistent computer access makes it extremely difficult for kaiako to integrate technology into existing lesson plans. Routine access to hardware (i.e., laptops or tablets), software (e.g., reading and writing software, internet browsers), and internet connection is a fundamental requirement."

Personal device ownership is the only way to ensure that ākonga will have consistent access to digital technology. The only drawback to owning a device is that technology develops and evolves quickly in modern day society and devices become obsolete sooner. However, given that ākonga are at secondary school for a maximum of five years and ensuring that the software is updated when required, devices should last the duration of a secondary school education. Most modern day devices are also normally internet wifi and broadband ready when purchased.

Using technology to effectively to support teaching and learning requires at a minimum access to reliable broadband internet services and devices or computers with the necessary capability. However, accessibility is only one determining factor in the successful and effective use of technology. The confidence and capability of the kaiako and ākonga to use the technology also plays a role. Johnson et al., (2016) suggest that the most commonly stated reason for the lack of use of technology in the classroom is inadequate training and professional development. There are several aspects to training and professional development which can cause challenges for both kaiako and ākonga. Prensky (2001) uses the term digital immigrants to describe users of digital technology who were not born into a digital world but have had to learn and adapt to its use.

All of the kaiako participants who are not as adept in the use of technology as their ākonga would describe themselves as digital immigrants. Kaiako have had to learn and adapt to the use of digital technology. All kaiako had some exposure to the use of digital technology in the social media sphere and could transfer some of those skills into the academic arena. However, they required more focussed training to achieve the level of skill and expectations required to effectively teach in an online environment. They needed support to integrate their classroom teaching resources, strategies and experience into an online context to deliver engaging and stimulating programmes. Some found this experience more challenging than others. Kaiako who found this a challenging experience had only really exposed themselves to the basic digital tools such as word processing and spreadsheet documents. They were often under the misapprehension that if they made a mistake the whole network would crash and were less inclined to explore the possibilities that technology offered outside of their current

knowledge and skill level. These kaiako required a lot of nurturing and affirmation at the early stages that it was okay to make mistakes.

On the other hand, there were kaiako who were very ready to explore the opportunities that technology offered them and their ākonga. These kaiako required a minimal amount of training and support and quickly developed a high level of skill to deliver effective online programmes. These kaiako had previously engaged extensively in the use of online face to face interaction programmes such as Skype and Messenger. They viewed digital technology as a user-friendly tool rather than something to be feared. However, all of the kaiako participants did encounter common difficulties with the speed at which technology changed.

Technology tends to change and develop rapidly and even for the most technologically capable kaiako it can be a challenge to keep pace with those changes. It is at these times that kaiako require much needed support. One kaiako shared,

> "When I first started teaching synchronous online classes we used a video camera connected to a computer and monitor. I needed to mic [microphone] to ensure my students could hear what I was saying. I was then given a laptop and all the accessories I'd previously used became redundant as it came with a built-in camera and mic. It used took me about ten minutes to set up and for quite a while I kept wondering whether I could be seen and heard … it took time to get used to. If that wasn't bad enough we started using different programmes to deliver the online class and that was another whole new learning experience. Thank goodness for the support I received."

Although Prensky (2001) coined the phrase digital natives to describe native speakers of digital language, the recent generations of technology consumers who were born into the digital age, this research for a number of reasons has been largely discredited. However, it still came as no surprise that the ākonga embraced the use of technology in stark contrast to their kaiako. The ākonga required very little training to get online and adapted very quickly to any technological changes that were implemented whereas some kaiako even had problems just turning their computers on. There were some instances where the ākonga had to talk the kaiako through some aspects of the use of the technology. An ākonga mused, "Our kaiako could hear us but couldn't see us and was getting a little frustrated with the computer so we had to tell them how to turn the camera on. Pretty simple really."

From a Māori worldview this would be a perfect example of the tuakana -teina and ako philosophies in practice. The tuakana-teina and ako philosophies in an educational context exemplify the notion of role change and reciprocal learning. Tuakana-teina allows students to take a lead role in teaching and learning. Ako enables the teacher to assume a learner role and the student to assume a teaching role. This is probably a predictable and commendable scenario especially where digital immigrants are working with digital natives. The ākonga were able to provide immediate support to the kaiako. However, both kaiako and ākonga experienced times when they lacked technical support, and this hindered learning.

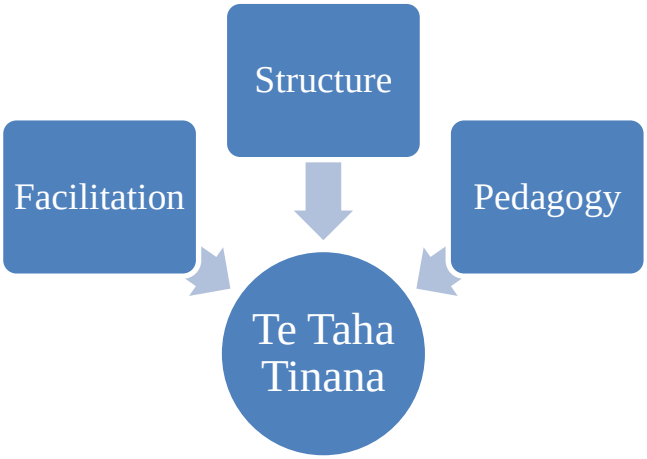
As has already been stated, the integration and use of technology in the classroom can be overwhelming for kaiako. When there is a lack of technical support for the integration of technology kaiako may experience unprecedented levels of psychological and physical stress.

This can also impact on student learning. Johnson et al., (2016, p. 2) define support constraints as "… inadequate technical support and administrative/ peer support". Johnson et al., (2016) continue by claiming that schools which are determined to integrate technology into their teaching and learning programmes need to ensure that adequate and effective technical support is available to teaching staff.

According to kaiako, there is still at times an inadequate availability of technical support for the effective teaching and learning in synchronous online classes. Ākonga agree that things have improved but there are times when circumstances beyond their control and which required technical expertise was not available when needed. These situations had certainly affected their learning and ability to engage placing the kaiako and ākonga under some stress. Both the kaiako and ākonga said that the problems normally occurred at the beginning of the year as schools were still trying to become fully operational, so teething problems were to be expected. However, it did not provide a very good platform to begin the year with. The disruptions caused some negativity about the choices ākonga had made to enrol in synchronous online learning. The kaiako had to work harder to regain the confidence of the ākonga in their course selections. Once they managed to surmount that hurdle both the kaiako and ākonga grew in confidence that the technical issues had been overcome resulting in positive and effective cognitive engagement in their synchronous online learning. These issues highlighted the important role the teacher and the programme played in ensuring that the ākonga engaged effectively in the synchronous online teaching and learning environment.

6.2 Te Taha Tinana (Teaching Presence)

The figure below shows the recurring themes which emerged from this research regarding Te Taha Tinana or cognitive engagement.



- Structure
- Facilitation
- Pedagogy

Figure 30
Themes for Te Taha Tinana

Te Taha Tinana is one of the cornerstones of Durie's (1994) Te Whare Tapawhā, strategy for Māori Health and is a good example of providing a Māori world of the inter-dependency and importance of each area of the whare. Mead et.al (2001, p. 48) quoted Ngata who stated, "Ko tō ringa ki ngā rākau a te Pākehā hei ora mō tō tinana … Your hands to the tools of the Pākehā for the welfare of your body". Ngata acknowledged that Māori could benefit by embracing certain aspects of Pākehā culture. Both of these examples highlight the important role that metaphor plays in the Māori language to illustrate concepts and ideas. Durie (1994, p.71) Whare Tapa Whā describes Te Taha Tinana as,

> "`Taha tinana (bodily health) is a more familiar dimension, though the Māori emphasis is different in that there is a clear separation of tapu and noa. Certain parts of the body and the head in particular, are regarded as special (tapu), and bodily functions such as sleeping, eating, drinking, and defacating are imbued with their own significance, reflecting various levels of importance and requiring different rituals."

The body has always been considered sacred by Māori. The head is the most sacred part of the body. As an example, anything that the head comes into contact with should kept separate from items that are considered non-sacred or profane. For example, people ashould not sit on pillows as a pillow is primarily used to support the head. The body should neither come into contact with food nor receptacles used in food production, processing or consumption. Therefore, hats and reading glasses should never be placed on tables nor should one sit on a table. Furthermore, food should not be placed on a chair, a chair being a piece of furniture that is used for sitting. It is sometimes difficult in a modern society to ensure that these rituals are strictly maintained.

Pere (1997, p24) agrees describing Te Taha Tinana as, "Every person is sacred and requires a set of disciplines to ensure that the sacred nurturing continues." Pistacchi's (2008, p.139) describes of Te Taha Tinana as,

> "This is the physical body/ the present representation of the ancestors. Māori believe that the mind, body and soul are all closely inter-related and influence physical well-being. Physical health cannot be dealt with in isolation, nor can the individual person be seen as separate from the family."

The ethos and philosophies of Duries Te Whare Tapa Whā (1994) exemplify the notion that the mind, body, soul and whānau are not only interconnected but also interdependent. When assessing ones' well-being it is prudent to consider the body holistically rather than as individual parts. There is no doubt that if one part of the body is not functioning correctly then the rest of the body will also be adversely affected. Every part of the body needs to function correctly in order for well being to be maintained. Te Taha Tinana is one part of Te Whare Tapa Whā.

As stated earlier in this thesis Te Taha Tinana equates to Garrison's (2006a) definition of Teaching presence. The rationale for this is that the online synchronous programme is developed, resources and managed by the teacher. The teacher metaphorically has a physical presence in the programme. According to Garrison (2006b), research confirms the importance

of teaching presence for successful online learning and that it is, “a significant determinate of student satisfaction, perceived learning and sense of community.” Furthermore, he continues stating that, “Interaction and discourse plays a role in higher-order learning but not without structure (design) and leadership (facilitation and direction). …structure and facilitation have a significant influence on discourse.”

Garrison (2006b) argues that in general ākonga are now very familiar with the use of technology. However, while they are sometimes described as digital natives, they are often unfamiliar with the programmes which they are required to use for academic study purposes. There may also be an unfamiliarity with how to use technology for academic study purposes and the type and style of language required. Therefore, kaiako need to not only provide structure but also facilitate and direct the learning.

The weaving together of knowledge and pedagogies were attributes that some of my best and favourite teachers possessed. For example, Mrs Cummings, an older non-Māori woman of petite stature, commanded the teaching space she occupied. Although she did not command the space in a physical sense, it was the way in which she was able to project and infuse her wairua into her teaching that gave her presence. Mrs. Cummings was an extremely knowledgeable person with an engaging personality and she delivered her lessons in a meaningful and relevant way. Mrs. Cummings for me exemplified teaching presence.

In Nurmi’s (2014) Dialogical Space approach teaching presence is replaced with the term facilitating presence. Her explanation of the difference between teaching presence and facilitating presence is that the kaiako assumes the role of a facilitator of learning rather than a teacher of learning. Facilitating presence adopts a more self directed with guidance pedagogical approach to learning. The facilitation of learning puts the responsibility of learner back on to the ākonga or learner themselves and the kaiako only provides guidance, mentoring and tutoring.

6.2.1 Structure

Structure requires good preparation and planning there is no doubt these are key elements to effective classroom teaching and learning. According to Meador (2018),

> “Preparation and planning are a critical component of effective teaching. Lack thereof will lead to failure. If anything, every teacher should be over prepared. Good teachers are almost in a continuous state of preparation and planning. They are always thinking about the next lesson.”

Benjamin Franklin is credited with the quote, “If you fail to plan, you are planning to fail” according to Bouffard (2020). Planning is a key enabler to the success or failure of classroom teaching and learning. Preparation and planning are even more important when working in an online environment as kaiako spend less face to face time working with their ākonga. The majority of the kaiako participants in this research were allocated only one hour per week synchronous face to face time with their ākonga. Subsequent interactions were made using Google Hangouts, email, text or other forms of technology. Therefore, their planning had to be meticulous. One kaiako participant shared,

> "I use the same planning for my online students as I do for my on campus classes. However, due to the limited face to face time I spend with my online students I have to prepare to deliver the content slightly differently in such a way that they're able to understand it. At the moment I'm still developing strategies which will enable the use of interactive activities in the same way as I do with my on campus classes."

Interactivity is a core component for the effective teaching and learning of languages especially in a classroom which promotes the use of a CLT (Communicative Language Teaching) or iCLT (Intercultural Communicative Language Teaching and Learning) philosophy. A CLT or iCLT philosophy is underpinned by the notion that culture is intrinsic in language and promotes using language as tool for communication. Issa, Ali-Garga and Yunusa (2016) simply describe iCLT as "communication across different cultural boundaries." Higgins and Keane (2015) quote Sir James Henare who supported the notion of the bond between language and culture when he stated that the Māori language is the life-force of Māori being. The word is the life force of the Māori language and that these two ideas are absolutely crucial to the wellbeing of the Māori language. The Ministry of Education (2009, p. 22) also supports this idea by insisting that, "There is an inherent connection between language and culture: language is embedded in culture and also expresses culture." Furthermore, the Ministry of Education (2007) asserts that languages can not be separated from their social and cultural contexts. Language and culture are important for the development of personal, group, national, and human identities. Every language is unique and has fundamental value and significance for the speakers of those languages.

The types of activities which kaiako use in a CLT/ iCLT language class are designed to strengthen the ability of the ākonga to communicate in the target language while developing their cultural awareness and understanding. It recognises that grammar has a place but it is not the focal point of language learning. This is supported by Ellis (2008) set of principles of second language acquisition to assist language teachers with their language programme development. Ellis's (2008, p. 2) first principle encourages teachers to ensure that their programmes include opportunities for ākonga to develop a corpus of commonly used phrases, sentences and colloquial expressions. In his explanation of this rule he continues stating that there may be an argument to delay the teaching of grammar if the use of phrases and colloquial expressions are more commonly used in the target language.

Furthermore, an iCLT approach firstly ensures that ākonga use language appropriate for the context and environment in which they work. Secondly that they do not cause offence by behaving inappropriately. Often these types of activities are difficult to relay using an online medium and where books and video clips do not necessarily effectively describe or convey cultural nuance. However, given the minimal face to face time allocated to the synchronous online classes, kaiako need to create and include meaningful and effective tasks for the ākonga. Kaiako need to facilitate these tasks.

6.2.2 Facilitation

To be effective, online learning whether it be synchronous or asynchronous needs to be facilitated by a kaiako. According to Edmonds (2018, p.1)

> "…learning without instructor facilitation or dynamic discussions is considered ineffective in an online course. There needs to be guided interaction from the instructor (or trained team) and between students to make a course. Otherwise, it's just one-way transmission of information, like a book."

Kaiako involvement is a necessity in online teaching and learning programmes as these types of programmes tend to suffer from high rates of attrition. High rates of attrition are attributed to factors such as students feeling isolated, unmotivated, overwhelmed or unchallenged. Edmonds (2018) continues saying that when a kaiako facilitates their online course as a social activity which is inclusive of all ākonga, provides feedback and motivation, and assists ākonga to make meaningful connections to the content, learning is considerably increased. One of my ākonga participants strongly supports the facilitation role the kaiako needs to assume commenting that,

> "As an asynchronous online learner there were some courses which were much better than others. This was really as a result of the manner in which the courses were facilitated. Those which were better included a lot more kaiako and group interaction, feedback and direction. This certainly helped me to maintain high levels of motivation. On the other hand there were courses in which there was minimal interaction and facilitation by the kaiako. Although I completed those courses and scored a good grade, I found it difficult at times to maintain motivation."

Edmonds (2018, p. 10) has developed a table which outlines three levels of facilitation. It is shown below in Table 14 below.

Table 14

Levels of Facilitation

Intensity	**Light**	**Medium**	**Heavy**
Description	These are the fact-based or technical courses that explain information or show how to build something simple (i.e., understand the 2016 business tax rulings or how to set up word ress)	These e-courses have meaty content to help improve life, health, talent or business. Most are 3 to 6 week long and have a few moving parts, such as posted content, webinars, interaction or gaming (i.e., quizzes). Such cources might share how to implement healthy lifestyle practices, creat an online course or compose compelling content.	These courses provide deep and complex learning such as personal transformation or multi-strategy business development (i.e., overcoming a trauma or Racheal Cook's business course).
FacilitationApproach	There should be some facilitation provided as undoubtedly there will be questions. Students hate getting hung up on one tinny issue with no guidance to overcome it. Set up a simple online forum for Q & A. As well, it is vital that potential/common questions are answered within the learning material or in a troubleshooting session.	Defenietly provides and facilitates an online forum (i.e., Facebook group or Googlr group). Post meaningful questions to help students think deeper about your topic as well as encourage them to share their work, ask questions and participate. Networking in such courses is fun too, therefore, consider adding an Instagram, Pinterest or Twitter feed to help everyone connect and share	In complex or personally moving courses there needs to be intentional hand-holding that offers close guidance, coaching for growth and overcoming blocks. High-touch complex courses are very sought after because they provide support throughout the entire course or program, wich could include weekly calls, personal email, peer support & collaboration, rest & reflection periods etc.

	their work during and after the course.	See our online group coaching framework for more facilitation ideas.

Table 14 suggests that not all online courses require the same level of facilitation as they can be time consuming, energy demanding and resource intensive. The table assists kaiako to develop a model which suits their particular requirements. Language courses would fit into the medium to heavy levels of kaiako facilitation. Kaiako agreed saying that providing ākonga with opportunities to interact in the target language was of paramount importance. One of the kaiako expressed this sentiment,

> "Our culture places a lot of emphasis in oral communication, more so than written. Therefore, I give my ākonga as much of the one-hour time allocation as possible to converse in te reo. One of my strategies is to hold a debate. In this way everyone is required to participate, no-one can hide in the background. I organise the topic and teams the week before so that the ākonga have time to prepare. Most times it works well and the benefits in terms of oral language development are great. I also give them instantaneous feedback to improve and strengthen their oral language, which is also helpful for both them and me. It's also a good way of monitoring their progress."

Another kaiako supported the notion of using as much of the target language as possible during the one hour face to face time by adding that,

> "I was in a fortunate position because the majority of my students spoke in the target language fluently so we were able to conduct most of our classes in that language. There were a couple of them who were second language learners but they learned very quickly although I had to make a conscious effort to ensure they were included in the conversations and discussions."

Ākonga also found the debating strategy really helpful. One of them stated that,

> "In my previous normal (F2F) classes we did a lot of writing and not so much speaking apart from doing karakia and mihi so it took me a while to get comfortable speaking in te reo online to people I did not know. I was a bit whakamā. Once I did get to know the rest of the whānau it got a little bit easier and the feedback I got from our kaiako helped me to improve heaps. It also meant I had to do the homework so that I was ready."

These comments are also supported by Ellis's principles 6 and 7 (2008, pp.7 & 9) which state,

> "Principle 6: Successful instructed language learning requires extensive L2 input. … If learners do not receive exposure to the target language they cannot acquire it. In general, the more exposure they

> receive, the more and the faster they will learn. … Maximise use of the L2 inside the classroom. Ideally, this means that the L2 needs to become the medium as well as the object of instruction. … Create opportunities for students to receive input outside the classroom.
>
> Principle 7: Successful instructed language learning also requires opportunities for output. … Research … has shown that extended talk of a clause or more in a classroom context is more likely to occur when students initiate interactions in the classroom and when they have to find their own words. This is best achieved by asking learners to perform oral and written tasks."

Although oral language is of vital importance in a cultural context, kaiako also use self-directed written tasks to support their interactive face to face activities and the language development of their ākonga. Ākonga are required to submit their debating argument in written form to be checked by the kaiako who then provides corrective feedback. The kaiako and ākonga agree that this strategy not only helps reinforce the language learning but also helps to maintain ākonga motivation and focus. Both parties also agree that this strategy also helps to strengthen the kaiako-ākonga relationship. Kaiako have stated that,

> "When providing feedback to my ākonga I always begin by accentuating the positive aspects of their work. This is important for creating and maintaining a positive, trusting relationship between us. I then focus on only one or two aspects which the ākonga needs to work on to strengthen and improve both their oral and written language. I believe the benefits of creating and maintaining positive kaiako/ ākonga relationships in an online environment are of the utmost importance and should not be underestimated. There are academic, cultural and social experiences and learnings for both the ākonga and I."

6.2.2.1 Pedagogy

Edmonds (2018, p. 23) also provides a table which outlines the programmes best suited to facilitating the different aspects of online learning suggesting that a mixture of asynchronous and synchronous interactions are the most effective ways of teaching in an online environment. The mixture of activities assists to maintain ākonga motivation to continue with their online study. Of course the list she has compiled here is not exhaustive but provide an indication of the types of programmes that work best in either asynchronous or synchronous contexts. For example, discussions in an asynchronous environment could just as easily be conducted in Learn or Moodle. Synchronous communication could also occur using Zoom. An intercultural communicative language teaching and learning programme requires a mixture of both mediums of education to be effective. This is shown in Table 15 below.

Table 15
Types of Activity

Type of Activity	Asynch Communication	Synch Communication
Discussions	Facebook or Google Groups	Skype, Google Hangout, Go ToMeeting, UberConference
Question & Answer	Facebook or Google Groups	Chat rooms, Slack
Sharing Work	Google Drive, Dropbox	Live Presentation Webinar
Networking	Facebook, Twitter, Instagram, Pinterest, SnapChat, Vine	Facebook Live, Periscope

Teaching pedagogy in a contemporary teaching and learning environment favours student centred learning. The New Zealand Curriculum (2007, p. 34) (NZC) identifies seven teacher actions which promote student learning and underpin effective pedagogy. They are

> "Create a supportive learning environment;
> Encourage reflective thought and action;
> Enhance the relevance of new learning;
> Facilitate shared learning;
> Make connections to prior learning and experience;
> Provide sufficient opportunities to learn;
> Inquire into the teaching-learning relationship."

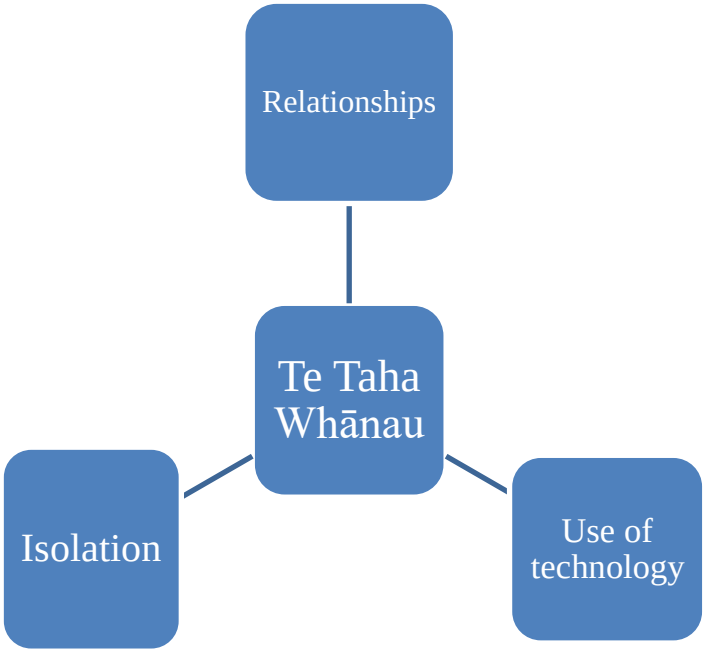
Furthermore, NZC (2007, p. 36) continues that "… e-learning (that is supported by or facilitated by ICT) has considerable potential to support the teaching approaches outlined in the above section." Information Communication Technology (ICT) provides opportunities for students to work independently or on self-directed tasks especially in a distance education or online environment. However, for self-directed tasks to be an effective use of time they need to be directed by the kaiako.

6.3 Te Taha Whānau (Social Presence)

According to Mead et.al (2001, p 48) Ngata also wrote as a part of his whakataukī, "Ko tō ngākau ki ngā taonga a ō tīpuna, hei tikitiki mō tō māhunga … "Your heart to the treasures of your ancestors as an adornment for your head." Ngata also realised that the intergenerational transmission of language, traditions, culture, practices and values from their ancestors were essential elements for the retention of Māori identity. Whanaungatanga is one of those values. Some of my kaiako were exemplary teachers due to the ability to infuse social presence into their teaching. Mr. Anaru was a tall Māori man who lived and breathed education. His love for education stemmed from his belief that it was the key to improving socio economic circumstances for Māori. Mr. Anaru set high expectations and strict boundaries and he neither accepted sub standard work nor did he tolerate a breach of the boundaries. Everything he did was done with aroha, including the corporal punishment which he meted out. Although Mr. Anaru was very strict he was still very approachable and engendered a sense of belonging within the entire class. For me, Mr. Anaru epitomised social presence.

In Nurmi's (2014) Dialogical Space approach social presence is instead called emotional presence. Emotional presence requires the teacher to humanise themselves to their ākonga. Kaiako need to be themselves by showing their true personality. Emotional presence is similar to social presence that in essence it is about the importance of people, relationships, collaboration and interaction. However, emotional presence differs in that it allows the kaiako and ākonga to become emotionally involved in their work by sharing problems and co-developing solutions.

The figure 31 shows the recurring themes which emerged from this research regarding Te Taha Hinengaro or cognitive engagement.



- Relationships
- Isolation
- Use of technology

Figure 31
Themes for Te Taha Whānau

Durie (1994, p. 72) defined Te Taha Whānau as,

> "…acknowledges the relevance of the extended family to health. There are at least two important considerations. The first is that the family is the primary support system for Māori, providing care and nurturance, not only in physical terms but culturally and emotionally. Reported rises in the prevalence of family dysfunction, including signs of abuse, do not lessen the point but underline its significance. … A second consideration of taha whānau relates to identity and sense of purpose. The much-lauded state of self-sufficiency or self-realization does not convey a sense of health to Māori. Quite the reverse, since an insistence on being overly independent suggests a defensive attitude, while failure

> to turn to the family when the occasion demands is regarded as immaturity not strength."

Pere (1997) describes whanaungatanga as relationships, links or connections based on ancestral, historical, traditional and spiritual ties. Whanaungatanga is the bond that influences the way people live, interact and react within their familial groups, to the wider populous generally, the world and the universe. The extended family in a tribal context provides the sense of belonging, of value and security. Having knowledge of and understanding whakapapa links is important to Māori people. Whānau members that continuously interact and value each other another makes each individual feel important when subsequently engenders pride, unity, and a real sense of belonging.

O'Carroll (2013a) explains that whanaungatanga stems from whakapapa and that SNS enables family members who have not met face to face the ability to connect with each other. She adds that virtual spaces provide opportunities for users to make and strengthen familial connections with each other. Participants in her research commented that SNS increased the access they had to new family members whom they may not have otherwise met in ordinary face to face interactions. O'Carroll (2013a) admits that SNS has its limitations but it still provides a means of connecting and bonding with whānau.

The New Zealand Education Council (2011, pp. 2-3) states that whanaungatanga is "actively engaging in respectful working relationships with Māori learners, parents and whānau, hapū, iwi and the Māori community" and "Relationships (students, school-wide, community) with high expectations." Whanaungatanga in an educational context means the creation and maintenance of positive relationships. There are many stakeholders involved in educational settings including ākonga, kaiako, tumuaki, whānau, hapū, iwi and hapori.

6.3.1 Relationships

The idea of open communication fits well within a kaupapa Māori framework and tikanga of whakawhanaungatanga and mihimihi. Mihimihi is an element of the whakawhanaungatanga or relationship building process. It provides Māori with an opportunity to draw on whakapapa, geographical features, historical events and oral traditions to introduce themselves. The second purpose of mihimihi is to make connections and links with members of their audience. This tikanga is conducted in an open forum following a convention which encourages open communication. Body language and facial expression are used to enhance and add meaning to what is being said. They also provide a means of checking to ensure what is being said is truthful and sincere as the facial expression and body language need to be congruent with what is being espoused orally. These features strengthen the ability to establish a sense of belonging and purposeful and meaningful relationships.

To build purposeful relationships, whakawhanaungatanga and a sense of community in her class Kauri spends the entire first week engaging ākonga in activities that are designed around the ākonga getting to know their kaiako and course mates. During this time, she also explains to them how to use the technology for study purposes. Similarly, Nikau believes whanaungatanga is essential to creating effective online programmes. She is adamant that the main barrier to ākonga success in online programmes is isolation which is the leading reason for Māori ākonga withdrawing from or failing their online programmes. Nikau steadfastly

believes ākonga Māori need some face to face interaction and whānau support to successfully complete programmes of online study.

Tī uses an example of two online courses she teaches. She said that she has a stronger relationship with one group than the other. The reason for difference in the relationships she contends is that she has more face to face interactions with one group than the other. Not only are the relationships different but so too are the test results as the group with the stronger kaiako-ākonga relationships tend to achieve better overall results. It would also appear that this particular group have built a closer online community of learning. They interact, share, discuss and 'socialise' more frequently in the online environment compared to their peer group.

Although Poroporo is at least a generation older than his ākonga he is more conversant and digitally fluent than others in his age group. Poroporo is happy to use various forms of digital technology to interact with his ākonga. Establishing and maintaining whanaungatanga is a priority for Poroporo. He makes an effort to personally visit his ākonga who are dispersed the length and breadth of Aotearoa/ New Zealand. The visits are not confined to teaching purposes alone but are more focussed on getting to know his ākonga and their whānau. While it could be argued that this is a part of his cultural practice, he states that it also improves ākonga retention, engagement, and results. After five years of teaching in an online environment Poroporo has not had any ākonga withdraw from his online programmes. He believes the success of his programmes can be attributed to the relationship and connections he makes with his ākonga very early in the year.

Pīwaiwaka, Pūkeko and Kākā have also used mihimihi to a lesser degree to establish a positive relationship at the beginning of their online programmes. They do not dedicate as much time to this aspect of their courses as they are more concerned about covering the course content in a limited space of time. However, the time they do spend on getting to know their ākonga is valuable and they believe their relationships develop further as the year progresses. Kākā often arranges an annual education outside of the classroom excursion for her senior classes. Ākonga converge on a city in Aotearoa/ New Zealand, normally Auckland where they spend the weekend together visiting various places which supports and reinforces their online learning. Overall the ākonga mix and mingle well together, however there are some more introverted ākonga who tend to sequester themselves from the group. This comes as no surprise to Kākā as these ākonga are often some of the more reserved in the online environment. These students were more likely to feel isolated in an online environment. Kākā has wondered how to get those more introverted ākonga engaging more actively in the online environment. While Kāka has considered the question she has not yet found time to answer her ponderings. Instead she is far more focussed on delivering content.

6.3.2 Isolation

Cunningham (2014) conducted a study which attempted to address the issues of isolation and a reluctance of a group of online ākonga to actively engage in asynchronous discussions. She also tried to provide them with some of the educational and social advantages that were enjoyed by her face to face on-campus students. As a result of their lack of engagement and interaction there was a negligible amount of rapport between the kaiako and the online ākonga and even less between them and their on-campus peers. Cunningham (2014) extended an invitation to the online students to join them on campus peers in synchronous classes. Most of the online students took advantage of the opportunity and joined them on

campus peers virtually. Cunningham (2014, p. 35) states that, "The purpose of the invitation was to allow engagement in … a similar manner to on-campus students." The feeling of isolation and loneliness is quite a common occurrence for ākonga studying in online distance programmes. Mingimingi shared the following,

> "Me pēnei taku kōrero. He aha te mea nui i te ao? Māku e kī atu he tangata, he tangata, he tangata. Nā, ki te whakapono tātou ki tēnei kōrero, ko te manaakitanga, ko te tiakitanga, ko te tautoko, ko te aroha ki te tangata ngā uara, me ngā tikanga matua kia kore ai te ākonga e heke ki raro ki te pō uriuri, ki te pō tangotango e pūtu ana. Me whai rautaki te kaiako ki te whakapiripiri i ngā ākonga kia tūtira ai, kia noho ā whānau ai. Atu i te taha hinengaro, me tiaki hoki tātou kaiako mā, i te wairua me ngā kare ā roto o te tangata. Koinei ngā tikanga kua tukuna iho mai e ō tātou tūpuna."
>
> "Allow me to premise my response in this way. What is the most important thing in the world? I will respond it is people, it is people, it is people. Now, if we all subscribe to the notion of the importance of people, then the generosity of spirit, an ethic of care, support, love, empathy and compassion should be our main foci and the values that guide our interactions with our students so that they do not feel isolated. Teachers need to implement strategies that bring people together, promote unity and foster a family like environment. Apart from the teaching and learning, we as teachers must also look after the spiritual and emotional needs of our students. These are lessons that have been passed down by our ancestors."

Mingimingi maintains that it is the responsibility of all kaiko to ensure that ākonga do not feel isolated and alone. She encourages kaiako to use long practiced customs, cultural practices, traditions and values to support their ākonga so that instead of feeling isolated, they become a member of a bigger family. The ability to unify and bring people together is not an easy task however, following and using customary practices such as mihimihi[428] and whakawhanaungatanga[429] provides strategies to enable this to happen. When used in unison with the values and philosophies of aroha,[430] and manaakitanga[431] the whole ākonga cohort are more likely to bond and provide support for one another. Despite the efforts of kaiako to enable their ākonga to form close associations and relationships there may be ākonga who still feel isolated. These ākonga require more support to complete the programme.

The feeling of isolation is one of the main contributing factors to the high rates of attrition for students enrolled in online distance education programmes. Many academics including Rienties, Tempelaar, Waterval, Rehm & Gijselaers (2006) agree that the lack of social interaction in online teaching and learning programmes is the main impediment to online student learning. Ākonga who are in isolated regions or have limited online interactions can feel isolated. Kōwhai shared the following to describe isolation,

[428] A customary practice of introducing oneself
[429] Relationship building
[430] Love, compassion, empathy, understanding, openess
[431] An ethic of care

> "People generally think of isolation as being marooned on a sun baked deserted island, looking out to sea for some sign of life while waiting to be rescued. For online students that is the reality. The message in the bottle that washes ashore occasionally are metaphorically the intermittency or irregularity of the online interactions that cause you to feel even more isolated. There is a saying that goes something like this, Students don't care how much a teacher knows. Students just want to know how much a teacher cares."

Kōwhai believes that kaiako of online programmes need to include a pastoral element in their online teaching and learning programmes just as they do for their face to face ākonga. Manaakitanga, showing that kaiako care about their ākonga is a sure way of building a sense of belonging and community. Manaakitanga can be demonstrated by maintaining regular contact with ākonga for no other reason but to talk and check on their welfare. Ākonga really appreciate the personal approach and are less likely to feel they are on a deserted island waiting to be rescued.

Tōtara agreed and from a kaiako perspective stated that,

> "Humans generally like the sense of belonging … I think that when it comes to online study it is often too easy to "interact" with others without actually interacting if you know what I mean. Interactions may not be as meaningful in an online situation because the actual human element is missing. It is also too easy to ignore or pretend to not have received an online communication and as a result without even realising it, isolate yourself from the rest."

Belonging to a group or community is a natural human need. To really belong to a group or community requires interaction and communication. Communication necessitates two or more people to interact. Interacting with other members of the group is paramount to consolidating membership of it. It is imperative therefore that members both reach in and out to each other to sustain both the group and the individual members of it. The above comment reinforces the notion that isolation can occur in one of two ways; either the group to which one belongs ignores them or they in turn decide not to interact or to ignore their group. Kuru added that,

> "Despite the best efforts of my kaiako to maintain contact with me I still felt alone. I felt alone by both distance and time. Distance because I lived in a region well away from the campus and other students. Time because I worked during the day and had a family to take care of in the evening so by the time I was able to go online to study, nearly everyone else had already finished their forums and discussions. I don't think they purposely left me out of the discussions, it's just that they had finished by the time I got there. I did struggle a bit with maintaining my motivation to continue studying as a result. I really appreciate the support I received from my peers and kaiako who went above and beyond to get me there. I don't know if I would have made it without them."

Social interaction is a basic human instinct however it is more difficult to cultivate in an online environment than in face to face classes. Personality and nuance are difficult to project and recognise in online environments. Notwithstanding this problem, both kaiako and ākonga have a role to play in ensuring that a sense of belonging is maintained in their online groups. It is the kaiako's role to cultivate that sense of tūrangawaewae,[432] papakāinga[433], even if only in a virtual way. It then becomes the entire group's responsibility to ensure that the sense of belonging, of family, of community is maintained. Whanaungatanga,[434] manaakitanga,[435] wānanga,[436] underpinned by wairuatanga[437] and aroha[438] are keys to creating, maintain and enhancing the sense of whānau or community. There are synergies between understandings of whanaungatanga and social interaction in online environments. One of those synergies is a sense of shared purpose. Westberry and Franken (2013) maintain that a sense of shared purpose is paramount for online interaction to be successful. Kōwhai said, "Whether that is a whānau, community or sports group, people just like interacting and mixing with like-minded people who share the same likes, dislikes or passions. It's the actual human contact and interaction that makes being a part of that group and the study enjoyable." While the feeling of being alone and the consequential attrition rates continue to plague online learning programmes, the implementation of a more social and pastoral element, the provision of synchronous classes and encouraging distance students to join them can help to combat the feeling of isolation.

6.3.3 Use of Technology

In the pre technology era, social presence was established using face to face interactions. Since its development and continued evolution digital technology has been adopted by educational institutions worldwide. It has become a useful tool for teaching and learning in both face to face classes and distance programmes delivered in online environments. However, using the technology effectively has been an issue for both kaiako and ākonga.

For kaiako the issue has generally been around their lack of knowledge in the effective use of technology to establish a meaningful social presence. Both Kākā and Pīwaiwaka tendered similar thoughts. Kākā said:

> "If you were to ask me do I know my online students, I would have to answer yes. Yes I know their names, I know what schools they're at, I know how old they are … all of the basic neccesities … yes I know them. But if you were to ask me how well do I know them, then my answer would be I do not know them very well at all. Not in the same intimate way that I know students in my face to face classes. I think it is because I have not only a teaching role with my face to face classes, but also a pastoral role too."

[432] A place to belong
[433] Home
[434] Relationships
[435] An ethic of care
[436] Communication
[437] Spirituality
[438] Love and compassion

Pīwakawaka added

> "I place a lot of emphasis on getting to know my students in my face to face classes. While I also do that for my online students, seeing them for only one hour a week is not conducive to creating that same sense of whanaungatanga. For some of my online classes, I have their photos sitting beside me so I know who is who. I definitely don't know them as well."

Some of the ideas raised in the previous section about isolation are linked to the discussion about technology and social presence. Kākā mentioned the pastoral role she has with her face to face classes which allows her to get to know her ākonga more intimately. That pastoral role is not an allocated part of her job specified by her schools' senior management team but is instead a normal part of her classroom teaching role. While her role in the online environment is exactly the same as that for her face to face classes, she does not have the time to get to know her students. Pīwaiwaka supports the assertion made by Kākā stating that one hour per week is insufficient to get to know his online ākonga as well as he does his face to face classes. Lack of time is certainly one of the major reasons for that. However, there is also another contributing factor, the inability of the technology to detect and convey or project personality and nuance. Kauri submitted that

> "E ai ki a kui mā, a koro mā ko tā te rangatira kai, he kōrero. Āe mārika! E tautokohia katoatia tēnei kōrero e au. Heoi anō, kaua e wareware, ehara te reo ā waha te momo kōrero anake e kōrerohia nei e tēnei whakataukī. Kei te korero hoki mō te reo ā kanohi, te reo ā karu me te reo ā tinana. Ki te whakaae te reo ā kanohi, te reo ā karu met te reo ā tinana ki te reo e maringi noa mai i te waha kei te mōhio te hunga taringa e areare atu ana e pono ana te kōrero, ā kua tau tōna wairua. Heoi anō, ki te kore auare ake! He whakataukī anō tāku hei tautoko i tāku e kōrerohia ana. Ko te kokonga whare e taea te kite, ko te kokonga ngākau e kore e taea."
>
> "According to our elders, the ability to unite people by clearly articulating ones thoughts is a sign of true leadership. I fully support that statement. However, do not forget that this proverb does not only refer to speech. It also includes facial expression, eye contact and body language. If all of those communicative aspects have synergy with what is being said then the audience can be assured that the speaker believes what they are saying is the truth. But if not dissention will reign. There is anotherproverb which supports what I am saying. Every corner of a house is able to be seen however hidden agendas are not always readily evident."

While technology is an excellent tool for educators it does have some limitations especially when trying to establish social presence. The point that Kauri is making is that Māori place an enormous amount of emphasis on the power of suggestion and the use of unspoken language. The use of facial expression, eye contact and body language as modes of communication are extremely important to Māori. Both Kauri and Tītara suggest that technology inhibits the ability of ākonga to adequately capture those physical nuances and

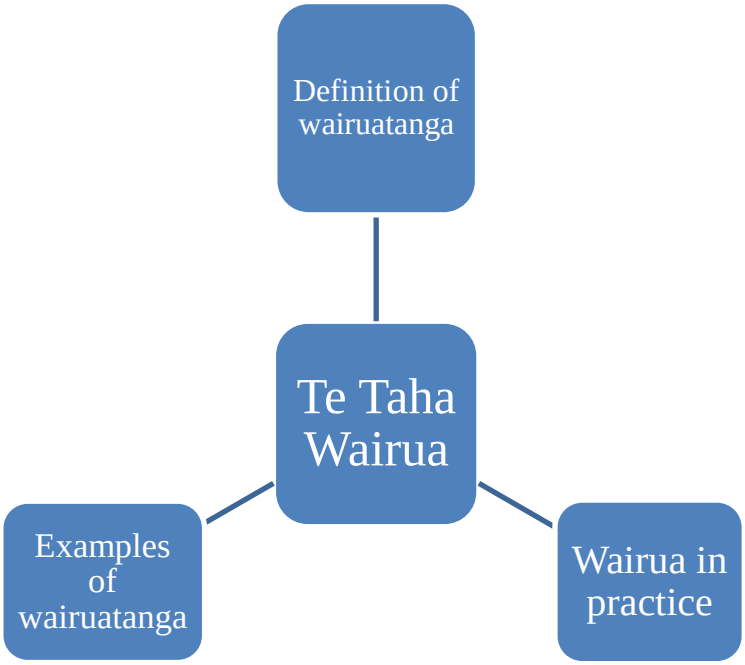
unspoken messages that are coveyed by their kaiako in online environments. Consequently, for the most part ākonga must rely on and interpret what they hear rather than what they see. Kaiako need to make a conscious effort to simplify their online lesson in a way that is easily understood to assist their ākonga to make the most effective use of the time that they spend online with their kaiako. Prior to the online class kaiako need to provide written material and resources to support their lesson. Socialisation in academic online environments is difficult as their primary purpose is teaching and learning and the two kaupapa[439] are often viewed as incompatible.The argument of incompatibility however is decidedly diminished as many kaiako encourage their ākonga to create closed group FaceBook pages to support the academic platforms used by their schools and institutions. Kaiako use both platforms as communication tools to discuss their teaching and learning but FaceBook and similar platforms allow less formality. These platforms are better suited for generating social presence amongst the group. Both Kuru and Pōhutukawa attest to the success of using alternative technology platforms in their teaching and learning. They both alluded to the fact that they are very familiar with the use of technology and the many forms in which it presents itself. Their kaiako, who is much older than them, uses many of the social media that is second nature to them to keep in touch about academic and pastoral matters. The use of those medis have allowed their whole study group from throughout Aotearoa/ New Zealand to form very close relationships. Kuru and Pōhutukawa doubt that this would have occurred thorugh only using the provided academic platform. Their kaiako also agrees. Poroporo states that the infusion of social media platforms into his teaching and learning programme has really brought his group of learners together. Even though they are from schools in different regions, different deciles, and different demographics they have bonded together as if they were all on the one campus. The results from the online programmes run by Poroporo have been exemplary and he regards the whanaungatanga and the wairuatanga within the group as a key reason for achieving that result. It is clear that the use of technology is fundamental to building social presence. Technology is nothing more than another tool in the teaching and learning rsources of our kaiako. Technology alone is not the answer but the ways in which it is employed and understanding how to use it effectively can certainly make a difference to the strength of the whanaungatanga and wairuatanga experienced by ākonga.

6.4 Te Taha Wairua (Ambience/ Feeling/ Presence)

Ngata is also quoted as saying, “Ko tō wairua ki te Atua, nāna nei ngā mea katoa. Your spirit with God who made all things” (Mead et al., 2015, p. 48).

The figure below shows the recurring themes which emerged from this research regarding Te Taha Wairua or ambience/ feeling/ presence.

[439] Topics



- Definition of wairuatanga
- Examples of wairuatanga
- Wairua in practice

Figure 32
Themes for Te Taha Wairua

6.4.1.1 Definition of Wairuatanga

Some experts in the world of wairua define it as being two (rua) streams or sources of water (wai). Wairua tahi is described as the physical embodiment of those streams and wairua as the part of the person that leaves its physical embodiment, dreams and astral travels. The wairua guides the person through their life is developed by internal and external influences. Those influences can increase or decrease ones wairua which consequently has an affect on their wellbeing, performance and life in general. Others too have attempted to define wairua.

Foster's (2009) work found that three research participants agreed that wairua was a difficult concept to articulate and therefore define. They maintained that wairua was multidimensional which changed depending on the context in which it was being used. Operational definitions of wairua may become problematic in a research context because of its multifaceted phenomena that it exemplifies. Foster (2009) participants universally agreed that wairua is viewed by whānau generally as being linked to beliefs, attitudes and values maintained through customary rituals protocols and practices. Furthermore, wairua, they contended, is a normal way of life for whānau which are affirmed through daily interaction and practice (Foster, 2009).

While contemporary individual Māori members may embrace traditional Māori culture to varying degrees, Te Ao Māori (a collective Māori world view) defines a distinctive common context indexed by wairua. The juxtaposition of Māori and European cultures presents an

opportunity to contrast the highly spiritual nature of Māori culture with European traditions of linearity and rationality. This contrast can be especially appreciated in the consideration of career processes, such as, opening of meetings for whānau using a karakia or an affirmation, aphorism, prayer or incantation (Schnurr, Mara & Holmes, 2007).

My mother Takirirangi Clarke, a woman well grounded in her tikanga and reo Māori and also a devout Catholic had a lifelong dream to become a teacher. But as circumstances dictated she was unable to fulfil her dream. For our family however, mum was always a teacher. One of the greatest lessons she taught us was that wairua was not a static phenomenon and was different for every person. Being a devout a Māori woman who was also a devout Catholic, like many of our people of her generation she was easily able to acknowledge and practice wairua as both a Christian and Māori. There was very little if any delineation between the two. Wairua essenetially for us as children, although scary at times, was the same in te ao Māori as it was in te ao Pākehā. It was only embodied and applied in different ways. Wairua was the essential element that maintained the tikanga of whanaungatanga in our whānau.

My childhood experience has a strong link to all of the presences in Nurmi's (2014) Dialogical Space approach. It demonstrates aspects of facilitating and cognitive presence where our mother was supportive and creative and yet still provided opportunities and space for us to be challenged. Emotional presence was demonstrated by the way in which tikanga and cultural practices cherished by Māori such as wairua aroha, manaakitanga, tapu, noa were embraced in our childhood. Wairua and aroha were the korowai which underpinned everything in our young lives.

6.4.1.2 Examples of wairuatanga

During her interview Kauri confided that wairua is established in her te reo and tikanga Māori face to face classes firstly by following tikanga; by starting with karakia, followed by a waiata and then time for whakawhanaungatanga. Her definition of wairua in this case was the ambience, the atmosphere or the mood within her class. She continued saying that in her opinion that while karakia and waiata were important the time for whakawhanaungatanga was probably the most influential aspect of creating the wairua. This was the time when each of the ākonga shared their whakapapa and their feelings and emotions. However, it was more about how the ākonga presented themselves than what they said. There were small involuntary nuances, pitch of voice and facial and body expressions which gave an indication about how the ākonga were actually feeling.

She then went on to add that the difficulty with creating the same type of wairua in an online environment was that nuances were often difficult to detect. Kaiako had to be more extroverted in an online environment to attain the same level of ambience. This comment is supported by O'Carroll's (2013a, p. 268) assertion about wairua and mauri as she explains that,

> "The wairua and mauri of Māori relationships and communication are important dimensions of interactions in SNS. Wairua refers to the spiritual connection between people, objects and places… To experience the mauri of another is to be in its physical presence."

Poroporo on the other hand said that he encourages the wairua in his online classes by physically meeting his ākonga face to face. The time spent with his ākonga is invaluable and

very rewarding for both himself and his ākonga. The visits reinforce the trust that he has managed to create in the online sessions. He also recognised that he has a better understanding of the ākonga recognising that their own peculiarities, attributes, traits and characteristics were much more discernible in the online environment. He said,

> "One of my students has a really dry sense of humour. I only learned this once I met her and while we were talking she said something which took me by surprise. It made me wonder whether she was joking or not. I suddenly realised she was joking. This is an aspect of her character that have been difficult to pick up online. However now that I made the decision to meet with her and her friends I know her better, I understand her sense of humour."

Kauri stated that she believes the successful transmission and reception of wairua in an online environment relies on the ākonga sensory perceptiveness of the ākonga. Wairua is sensed using taste, smell, sight, touch and hearing some of which can only usually be felt when in the physical presence of someone else, as eluded to by O'Carroll (2013a) above. Therefore, Kauri and Nikau are adamant that kaiako and ākonga need to have established a face to face connection or relationship at some point for the wairua to be successfully transmitted and received in an online environment. They also state that there needs to be ongoing face to face connections during the course of the programme.

Nikau works extensively in an online environment. She has adjusted her programme to include regular face to face contact times with her online ākonga. They meet at least once a term in a different place each time. The locations are chosen so that they are reasonably central and accessible with minimal travel time for ākonga. The ākonga enjoy the face to face contact time with their kaiako and their 'class mates'. It gives them a chance to catch up with each other, share kai, find inspiration and enjoy learning together. Many online programmes suffer from high attrition rates, especially of ākonga Māori and previously this programme was no different. However, implementing the change in the way Nikau interacts with her ākonga has proven to be the difference in the number of ākonga continuing on in her online programme.

Mingimingi also taught largely in an online environment. In her experience face to face connections enhanced the effectiveness of online teaching and learning programmes. They supported the online connections and created and better sense of community. Wairua was then generated by that sense of community. Her ākonga felt more comfortable about learning together, sharing experiences together and talking freely to one another. In times of stress or sadness they even grieved together. Mingimingi's experience in effective online teaching and learning has meant she is now tasked with trying to address the high attrition rate of ākonga Māori for online courses and programmes. She has used her knowledge and understanding of building a sense of community by implementing a holistic approach to engage with distance ākonga. She has implemented more face to face sessions to engender a sense of whānau and stimulate the flow and exchange of wairuatanga. Retention rates have improved as a result.

Poroporo is a kaiako whose culture is deeply rooted in Christianity which influences his approach to teaching and learning in an online environment. Poroporo is also convinced that the transmission and reception of wairua in an online space is grounded in the establishment of positive relationships. He believes that face to face meetings at some point is an effective way of forming those positive relationships. Poroporo, of his own volition travels

the length and breadth of the country to meet his ākonga and make a personal connection with them. Where possible he also meets their whānau thus creating an online community in its broadest sense. He shares a meal with them and during the course of an informal conversation discovers the wants, needs, desires and aspirations of his ākonga. The connections are made, trust is established and the wairua is stimulated in these face to face meetings which continues on in the online teaching and learning programme. Poroporo also makes a point of travelling as much as possible to attend prize-giving ceremonies for his ākonga.

Wairua is an important element in Poroporo's online teaching and learning classes. He believes in teaching in a way which caters for the development of the whole child rather than just their academic needs. He firmly believes that Durie's (1994) Whare Tapa Whā model for Māori health and well-being is an excellent example of what he strives to achieve in his online programmes. Poroporo maintains low attrition rates from his programme and he attributes this success to the holistic nature of his programme. Poroporo takes the holistic nature of his programme into the virtual world. He uses many different types of digital media to maintain contact with his ākonga. Poroporo embraces the use of platforms such a SMS, Instagram and Facebook to maintain connections with his ākonga.

Poroporo likes to use social media as a part of his arsenal of tools to maintain a connectedness with his ākonga as social media is a normal part of their, his ākonga, world. Of course Poroporo has imposed boundaries with the use of social media platforms for his online programme and the ākonga respect those. However, Poroporo knows that the using a variety of digital media to stay in touch with his ākonga is the reason why his ākonga experience success in their NCEA Achievement Standards. Poroporo believes the various forms of digital media helps to build and maintain a rapport, trust and wairua with his ākonga.

Wairua in the instances cited above are not entirely about spirituality but are more akin to a sense of community, relationship building and connectedness. The spiritual element is infused using karakia, mihimihi, whakawhanaungatanga, tikanga, kawa and te reo Māori and are essential for the establishment of positive relationships and community building.

6.4.1.3 Wairua in practice

By contrast Pīwaiwaka, Pūkeko and Kākā did not have a strong opinion about wairua as their understanding of wairua was limited. However, they did indicate that they thought there needed to be a warm, welcoming and inviting ambience in there online programmes. Creating the right level of ambience was closely related to how well they knew their ākonga. Therefore, while their time getting to know their ākonga was limited in the initial classes they ensured that those relationships were further nurtured throughout the remainder of the year. They believed that these factors would help to better engage their ākonga in their online study and prevent a feeling of isolation. There is a suggestion that when wairua is effectively threaded or braided through an online programme, no one should feel isolated. "Tūrou Hawaiki" is a phrase for those who regularly watch Te Karere on TVNZ1 will be familiar with which is often used by the presenters at the end of the show. While there is no literal English translation for the phrase Morrison S (2013) explained that it has a similar meaning as "May the force be with you". In a personal communication a kaiako from a bilingual unit stated that this is the explanation his ākonga use to define wairua. It is an unseen force which leads and guides you in your daily life, during your normal activities and in your online learning. The force they are speaking about is wairua, an intangible yet very important aspect of their lives.

There are some iwi who follow a tradition of instilling a part of a person's own wairua and mauri into pounamu. Pounamu has a wairua of its own which derives from the oral traditions about its migratory journey to Aotearoa. Often when someone obtains a piece of pounamu they will pass it around friends and family so that the wairua, mauri and aroha of each person supports and strengthens the wairua of the pounamu. This act affords the recipient goodwill, care and safety. If the pounamu is lost or stolen it can have devastating consequences for the thief. This tradition highlights the strength and importance of wairua. There is a suggestion therefore that wairua is an important part of a Māori world-view and as such should also be an integral part of online teaching and learning synchronous and asynchronous programmes.

He Awa Whiria for example is a research project that provides a classic example of braiding the quintessential threads of Mātauranga Māori and Western Science. The name He Awa Whiria uses the braided rivers of Kā Pākihi Whakatekateka o Waitaha[440] as a model to demonstrate that Mātauranga Māori and Western Science are both valid research methodologies, each having a mana[441] of its own. He Awa Whiria inherently acknowledges that there are times and situations where both streams of the braided river have synergies and they converge. It also acknowledges that there are also times when the streams will disagree diverging off to create their own pathway. The main point of He Awa Whiria is that each stream, whether converging or diverging retains its a validity and integrity of its own.

6.5 Summary

All of the Māori kaiako that were interviewed concur that wairua is intrinsic in all things both animate and inanimate. They also agree that wairua manifests itself in many different ways depending on context, time, space and environment. They honoured the beauty and depth of wairua that emenates from Te Ao Tawhito[442] and selected contemporary Western Science and Technology constructs. The chapter illuminated that wairua can exist alone but is often found accompanied by and associated to notions of mauri, ihi, wehi, tapu and noa. From a Māori perspective wairua makes up but one element in the whole of the person. Durie's (1994) model for Māori health, Te Whare Tapa Whā attests to this and is a prime example of the construct of a person looks like from a Māori perspective.

The Whare Tapa Whā has four interdependent components where each component depends on the other to ensure that balance, or good health in this case is maintained. The Whare Tapa Whā provides an example of the holistic approach to good health and wellbeing. Wairua is one of those components which is often overlooked by western health and educational professionals. Garrison's (2006b) research shows that effective communities of learning comprise three elements, Cognitive, Teaching and Social Presence. These three elements are consistent with three of the components of the Whare Tapa Whā, Te Taha Hinengaro, Te Taha Tinana and Te Taha Whānau. The fourth, Te Taha Wairua is not explicitly represented in Garrison's (2006b) model however this research has determined that for Māori wairua is a vital piece of the puzzle.

[440] The Canterbury Plains
[441] Integrity
[442] The ancient M`aori world

Te Taha Hinengaro/ Cognitive Presence concerns matters of psychological and intellectual engagement. Ākonga need to be intellectually stimulated to engage in learning. This is crucial in an online learning environment where self-motivation is an essential requirement to experience success. Self-motivation from a Māori world-view requires the ākonga to connect with the kaupapa. The kaupapa therefore needs to elicit an emotional and 'spiritual' connection from the ākonga. They need to feel that they are a part of the kaupapa and there is a sense of purpose to their learning. The creation of effective online programmes need to have wairua braided through.

Kaiako have a responsibility to create online programmes which stimulate interest and engagement. An engaging programme is well-structured and well facilitated. Structure and facilitation are the two components that Garrison (2006b) maintains are the essential components of Te Taha Tinana/ Teaching Presence. The kaiako brings the programme to life by preparing the structure and resources and facilitating its delivery. However, they also need to inject wairua into it. By using the pounamu example above kaiako could generate and increase the wairua of the programme by encouraging ākonga to share their wairua with their peers. This would allow the ākonga to bond more closely creating a sense of community and purpose.

Te Taha Whānau/ Social presence according to some of our research participants is where wairua is strengthened. The stronger the connections and relationships between the ākonga the stronger the wairua of the programme. The whakataukī "Ehara taku toa i te toa takitahi, engari he toa takitini" is a classic demonstration of what can be achieved by strength of numbers. Although strength of numbers can be interpreted literally it can also be used as a metaphor to encourage a more collaborative approach to teaching and learning. For example, "My achievements are due to your support and role modelling". Whanaungatanga, building communities of learning to work and achieve together, my wairua and your wairua supporting each other through the highs and lows of teaching and learning.

Te Taha Wairua. Māori understand that everything has a wairua and it is also present in every aspect of daily life including teaching and learning. Wairua has many interpretations, the most common being spirituality, it has very little to religion and much to do with interpersonal relationships. The better the relationship with the kaupapa, the ākonga, and the kaiako the more effective the programme is likely to be.

E kui mā, e koro mā,

Tukua taku wairua, kia rere ki ngā taumata

Hei ārahi i a au ki te tutuki i ngā mahi

Kia tika, kia pono

I runga anō i te aroha

I te ngākau iti

me te rangimārie

Hui e, tāiki e.

My elders,

Send my spirit to soar in the heavens above

To guide me to fulfil my ambitions

Achieved correctly, achieved truthfully

And in the spirit of compassion, humility and peace

In the spirit of togetherness.

CHAPTER 7: CONCLUSION

I piki a ke a Tāne ki te rangi tuangahuru mā tahi … ki Tiritiri-o-mātangi

(Tāne climbs to the eleventh heaven … to Tiritiri-o-mātangi)

I piki ake a Tāne ki te rangi tuangahuru mā rua … ki Tikitiki o rangi

(Tāne climbs to the twelfth heaven … to Tikitiki-o-rangi)

7.0 Introduction

At the commencement of this research I thought I was trying to develop n ākonga focussed strategies to encourage better interaction in synchronous online teaching and learning te reo Māori programmes. While that continued to be the main focus of this research, it became readily apparent that the research was actually aimed at improving kaiako online synchronous teaching and leaning pedagogies. Adapting Te Whare Tapa Whā into a transformative pedagogical model has been insightful and a very big learning curve. This chapter summarises the conclusions which have been drawn from this research. It had used the research questions alongside the Te Whare Tapa Whā model to guide its structure and layout. It concludes by providing an answer to the main question of this investigation.

Te Whare Tapa Whā model was adopted as a framework upon which the literature and research data could be elicited, critiqued and analysed. Each wall of the whare was used as a metaphor for different areas of the research. Te Taha Hinengaro investigated the role cognitive presence plays in an online environment. Te Taha Tinana was used as an image for the role kaiako presence plays in an online environment. Te Taha Whānau was an allegory for social presence and its role in an online teaching and learning milieu. Te Taha Wairua was the focal point of the investigation in trying to determine whether or not it has a role to play in strengthening ākonga engagement in the teaching and learning of te reo and tikanga Māori in an online setting. It is appropriate therefore to again adopt the Whare tapa Whā model as a framework to provide an account of the conclusions which have been drawn. This chapter has also drawn upon a whakataukī by Tā Apirana Ngata, He Awa Whiria model and the competencies from Tātaiako (2011) to strengthen Te Whare Tapawhā. A reminder of the whakataukī, He Awa Whiria and Tātaiako follows a review of the research questions.

This investigation was guided by the following research questions:

Main question: How can kaiako and lecturers create more engaging online synchronous language classes for distance ākonga of te reo Māori?

1. What are some of the challenges and benefits of embedding the concept of the Whare Tapa Whā into the fabric of an online teaching and learning environment?

2. How does the concept of wairuatanga and the other walls in Durie's (1994) whare model relate to kaiako presence, cognitive presence and social presence in the Community of Inquiry model?

3. How does wairuatanga interlink with the other walls of 'the house' in an online teaching and learning mode?

4. How does the concept of wairuatanga differ from the broader concept of ambience (e.g., mood, atmosphere) in an online teaching and learning environment?

In 1893 Tā Apirana Ngata was the first Māori to graduate with a degree from a New Zealand university. Ngata dedicated his political life to improving social outcomes for Māori. It is during this time that he coined the whakataukī,

"E tipu e rea mō ngā rā o tō ao

Ko tō ringa ki te rākau o te pākehā

Hei oranga mō tō tinana

Ko tō ngākau ki ngā taonga a ō tātou tīpuna

Hei tikitiki mō tō māhunga

Ko tō wairua ki te Atua

Nāna nei ngā mea katoa."

A liberal translation of this whakataukī follows,

"Thrive and flourish to fulfil your destiny

Embrace those qualities of westernisation which will sustain you in an ever changing world

Preserve your identity and autonomy by maintaining the traditions and teachings of your ancestors

Give thanks to the Lord God who created all things".

Ngata encouraged Māori to embrace the best aspects of western and Māori epistemologies which would enhance their lives. He believed that they could both work in tandem to complement each other or independently if necessary. Although digital technology had not yet appeared in the Aotearoa/ New Zealand landscape during his lifetime, Ngata was prophesising the future for Māori. He understood that Māori needed to be nimble enough to adapt and to make the most of opportunities in the ever-changing, ever-evolving world. Māori are no strangers to adapting to technological advancement. Indeed, they moved very quickly to adopting many of technological developments that were brought by the explorers, whalers, sealers, traders and missionaries in the late 18th and 19th centuries. The use of metal tools,

western materials and the musket are classic examples of how Māori have embraced ever-changing and developing technologies. The arrival of technology in Aotearoa exposed a new world to Māori.

He Awa Whiria: Braided Rivers developed by Macfarlane (2015) which uses the metaphor of the braided rivers of the Canterbury region proposes a philosophy similar to Ngata's E Tipu e Rea whakataukī. He Awa Whiria acknowledges that there are two epistemologies which are at play in Aotearoa/ New Zealand. The first is mātauranga Māori and the second is western knowledge. Each as mana, integrity and a legitimacy in its own right. Like a braided river however there are points where those two epistemologies agree and converge. There also points where they differ and like the braided river diverge away from each other. Digital technology is an area where both western technology and mātauranga Māori can converge to enhance outcomes for Māori. Technology in the digital age has provided more of those opportunities that Ngata spoke about all those many years ago.Technology was once the way of the future however the future is now the present. The speed of technological advancement is astounding. While schools and educational institutions have embraced technology as a teaching and learning tool they still struggle to keep pace with how quickly the technology changes and develops. Digital technology provides opportunities which are have both advantages and disadvantages.

Māori have experienced both the advantages and disadvantages of technological developments in the digital age. One of the advantages of digital technology is that it has provided a repository for vast amounts of mātauranga Māori. This repository has enabled easier access to cultural taonga including te reo and tikanga Māori. Previously access was difficult or completely inaccessible for many people. Kura, educational institutions, iwi, hapū and whānau have also quickly realised the potential learning opportunities that technology is able to provide for those who have had difficulty accessing mātauranga Māori. The use of online communication tools such as Skype and Zoom have made information more accessible. They have helped maintain and in some cases even revive the transferring of intergenerational knowledge. Zoom is a communications software that combines video conferencing, online meetings, chat and mobile collaboration. In a teaching and learning environment it allows ākonga to participate synchronously or asynchronously in classes. While issues of accessibility are now less problematic, the challenge which now needs to be addressed is the effective use of the technology. These are not only pedagogical challenges but also include issues of ākonga engagement.

The implementation of technology involves a change to teachers' practice (Penetito, 2010; Cavanagh, 2011) in both their subject knowledge and pedagogical knowledge. With respect to the introduction of technology in classrooms, a different context, it can be seen that there is an intersection between teachers' knowledge, beliefs and culture and this may be the same for Computing. Teachers within a context of change face many challenges. We draw on the work of Finger and Houguet (2009) who, also working in the area of adoption of technology into the curriculum, describe a range of intrinsic and extrinsic challenges that teachers face in moving from the intended to the implemented curriculum.

Black et al. (2013) carried out a study in the UK where they asked Computing teachers how they felt they could make the subject interesting (Black et al., 2013). The key aspects that they identified were the importance to teachers of making technology fun and relevant. In carrying out our research we were interested to see whether the teachers' comments aligned

with this study; in addition, we asked more specifically for actual strategies that teachers use in their classroom that they feel to be effective. This approach is not unlike recent contentions made in the Hikairo Schema (Macfarlane et al., 2019; Smith, Ratima, Macfarlane and Macfarlane, 2020) wherein emphases is placed on three imperatives – relevance, balance of power, scaffolding. From a Māori and Indigenous perspective effective engagement in an online environment encompasses more than exemplary kaiako skill and ability. It also requires the development and maintenance of a sense of connectedness between kaiako and their ākonga, the community of learners and the kaupapa. It can difficult for Māori ākonga to feel connected if a "ritual of encounter" such as those provided by traditional practices such as pōwhiri or mihi whakatau have not been followed. Creating a ritual of encounter practice for distance ākonga can be challenging but is of the utmost importance. There are many reasons why such a practice is necessary such as the establishment of whanaungatanga.

Whanaungatanga is one of the competencies espoused by New Zealand Ministry of Education, & New Zealand Kaiako Council (2011). While Tātaiako has an educational focus and its definitions are more appropriate for use in educational settings the essence or wairua of whanaungatanga remains. New Zealand Ministry of Education, and the New Zealand Kaiako Council (2011) define whanaungatanga as kaiako actively engaging in respectful working relationships with Māori learners, parents and whānau, hapū, iwi and their Māori community. Whanaungatanga is primarily about the establishment of positive relationships. Secondly, but just as importantly, whanaungatanga is also about the maintenance of those relationships. Whanaungatanga is about creating sense of belonging to a whānau or in an online environment, a community of learners. Knowing your whānau creates sense of belonging or tūrangawaewae which in turn engenders trust. However, achieving unconditional trust requires other elements such as manaakitanga to be experienced.

Manaakitanga can be summarised as an ethic of care. From a teaching perspective manaakitanga according to New Zealand Ministry of Education, & New Zealand Kaiako Council (2011) is the demonstration of integrity, sincerity and respect for te reo and tikanga Māori. When someone feels that manaakitanga is sincere and genuine their sense of trust is increased. They know that they can rely on their whānau's unconditional help and support without compromise. They also trust that their whānau will provide appropriate guidance and advice when necessary. The establishment of trust by following the processes of whanaungatanga and manaakitanga allows for open and frank discussion to take place.

Wānanga is another of the competencies championed by New Zealand Ministry of Education, & New Zealand Kaiako Council (2011, p.4) and is defined as kaiako participating, with learners and communities in robust dialogue for the benefit of Māori learners' achievement. Wānanga is effectively the ability to communicate or articulate ones' thoughts, ideas and feelings. Wānanga provides space for discussion and dialogue to take place. Ākonga who feel safe and trust their community of learning are more likely to share their ideas and thoughts with the rest of their community. Through wānanga ako occurs.

Ako is a notion of reciprocal learning where learners are also kaiako and kaiako are also learners. According to New Zealand Ministry of Education, & New Zealand Kaiako Council (2011) ako is kaiako taking responsibility for their own learning and that of their Māori ākonga. In an online environment as in any teaching and learning situation everyone has knowledge and expertise to share. The online environment and community that has been built on a foundation of whanaungatanga is likely to reap the rewards of ako. This research

discovered that ākonga are generally more familiar with the use of technology than their kaiako. In those cases, the `ākonga have become the kaiako showing their kaiako how to use the technology more efficiently and effectively.

7.1 Limitations

There are a number of factors which may be considered as limitations for this research.

Firstly, this research was conducted in Aotearoa/ New Zealand where travelling distance is not as constraining as in other international settings. The majority of our ākonga were based locally and within close proximity to our institution and therefore did not have to travel very far. There were also only small numbers of distance ākonga who did have to travel but had funding available to assist with and offset the cost of travel.

Secondly, it was a small scale study in that the numbers of participants were reasonably small. It was also conducted over the course of three years. Three years is considered a limitation as technology advances very quickly and some of the findings may already be outdated.

Thirdly, the literature for this research is based mainly on the research and experience of kaiako working in asynchronous online environments.

Fourthly, this research was conducted within the time constraints for completion of an EdD qualification. It could be continued as a longitudinal study allowing the collection of more data across a wider range of participants.

7.2 Considerations

This research was guided by four sub and one main question. The findings are delivered as answers to the sub questions. The summary is provided as an answer to the main question.

7.2.1 Finding 1: What are some of the challenges and benefits of embedding the concept of the Whare Tapa Whā into the fabric of an online teaching and learning environment?

This research confirms that for those kaiako of programmes which are delivered online and subscribe to and utilise the community of inquiry model in their programmes there are very few challenges in embedding most of the concepts of the Whare Tapa Whā into the fabric of online teaching and learning environments. The reason is that cognitive, teaching and social presence are reflective of three of the walls of the Whare Tapa Whā. Similarities can be found in cognitive presence and Te Taha Hinengaro. The concept of teaching presence and Te Taha Tinana are also similar as are the notions of social presence and Te Taha Whānau. However, the concept of Te Taha Wairua can be challenging. Challenges arise when discussing the embedding of Te Taha Wairua into online programmes. Te Taha Wairua even for Māori is a difficult concept to define. Therefore, for non-Māori and indeed non-Indigenous citizens it often engenders perceptions of things metaphysical. Te Taha Wairua is more likely to be felt than seen however can manifest itself in the way that individual members within communities of inquiry interact with each other.

Non-Māori kaiako of online programmes are less likely to take wairua into account when developing or teaching their programmes as it is not an aspect that they would normally consider in any facet of their teaching or perhaps even their lives. This research suggests that many of our non-Māori online kaiako unwittingly employ strategies to create wairua in their teaching and learning programmes. Those kaiako understand the need to ensure that they establish a relationship of sorts with their community of inquiry. For those that consciously contemplate the role wairua plays in their programme the issue is made more challenging due in part to the notion that state schools remain secular. Wairua has long been misunderstood and linked or connected to religion as the early missionaries adopted the word wairua in their teachings which gave it the religious connection. This connection continues to pervade the misinterpretation and misunderstanding of wairua.

Wairua can also be a challenging concept for kaiako in schools of special character meaning schools underpinned by religious charters. These kaiako may be entrenched in the idea that wairua is entirely about religion and this makes it difficult to view wairua in any other context. The challenge is for these kaiako then is to understand that wairua has more than one application and meaning and that those are driven by context.

However, Māori understandings of wairua do not always have religious connotations. While it is used to describe spirituality wairua can have a variety of interpretations which change depending on the context in which it is being used. Wairua is also used to describe intention, quintessence, ambience, attitude, essence and atmosphere to name but a few of its meanings. As an example, kīwaha Māori colloquial phrases are often categorised under two headings, either wairua pai (good connotations) or wairua kawa (bad connotations). Māori kaiako of online programmes tend to have a broader understanding of the term wairua and the tikanga surrounding it and therefore include it as a normal part of their teaching programmes. Wairua for Māori and Pasifika kaiako of online programmes is a priority.

The benefit of prioritising and infusing wairua into online programmes is that it ensures that the ākonga are made to feel that they belong to this whānau or community of inquiry. It provides a foundation for a establishing a meaningful ritual of encounter and gives them a sense of tūrangawaewae, a place to call their own even if it is in an online environment. Having wairua infused into the programme also stimulates whanaungatanga which when combined with manaakitanga cultivates, fosters, nurtures and enables higher levels of ākonga enthusiasm and engagement in their programmes. Ākonga will feel supported and will then happy to engage in wānanga and the process of ako occurs. Through this wairua infused process the ākonga then achieve better academic outcomes.

7.2.2 Finding 2: How does the concept of wairuatanga and the other walls in Durie's whare model relate to teaching presence, cognitive presence and social presence in the Community of Inquiry model?

How does wairuatanga interlink with the other walls of 'the house' in an online teaching and learning mode?

It is said that a picture is worth a thousand words therefore the following diagram and its notes is designed to answer both of the above questions.

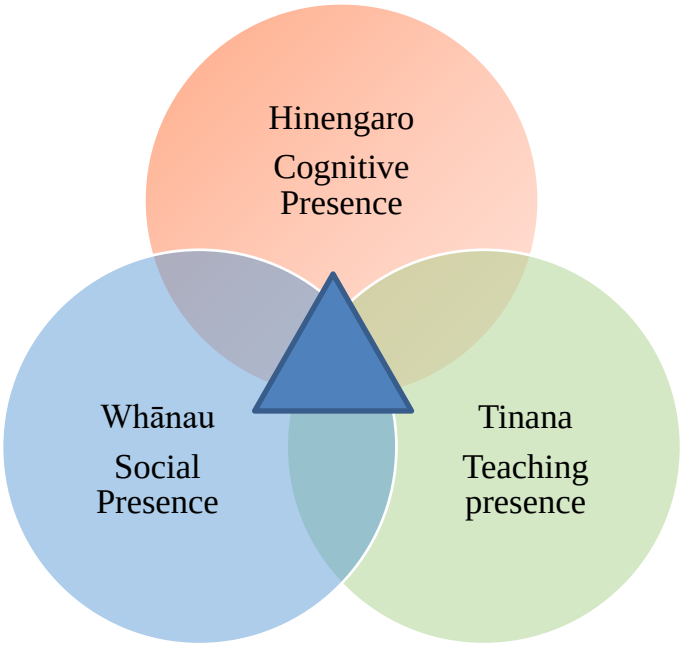


Figure 33
The Role of Wairua

The above Figure demonstrates the relationship between the Whare Tapa Whā and the Community of Inquiry models. By applying the philosophies of He Awa Whiria: The Braided Rivers model (2015)

and Ngata's whakataukī E Tipu e Rea, parallels can be drawn between Cognitive Presence and Te Taha Hinengaro. Cognitive Presence can be summarised as the exchanging of information, the connecting of ideas and the application of new ideas.

Using He Awa Whiria and E Tipu e Rea correlations between Teaching Presence and Te Taha Tinana are clearly evident. Teaching Presence in essence is the setting of the curriculum and methods, the sharing of personal meaning and the focussing of discussions. Te Taha Tinana for the purposes of this research is the way the programme is brought to life by the teacher, including content, pedagogy and assessment.

Social Presence and Te Taha Whānau have distinct synergies. Social Presence includes being able to project yourself as a real person, to humanise yourself. It also enables risk free expression and encourages collaboration. Te Taha Whānau for the purposes of this research means establishing positive and trusting relationships that encourage, support and enable open and sincere dialogue, discourse and discussion.

Te Taha Wairua is the element of Te Whare Tapa Whā which does not have a companion or accompanying equivalent in the Community of Enquiry model although the "setting climate" element is a move in the right direction. This research proposes that Te Taha Wairua is the central part of this model which brings all of the other component parts together. All of the component parts are interdependent which are able to operate independently but also rely on each other for the "whare" to operate at optimum level.

7.2.3 Finding 3: How does the concept of wairuatanga differ from the broader concept of ambience (e.g., mood andatmosphere) in an online teaching and learning environment?

This research confirmed that there are two distinct parts to wairuatanga. It is much simpler to use traditional Māori concepts to categorise them. In pre-European times wairua was seen as being either kauaerunga (of a celestial nature) or kauaeraro (of a terrestrial nature). Kauaerunga is also interpreted as the upper jawbone and kauaeraro the lower. In the Māui series of oral traditions it is stated that Māui possessed the jawbone of his ancestor. That jawbone gave Māui supernatural powers which allowed him to accomplish some amazing feats, beyond the comprehension of mere mortals. For example, Māui used the jawbone to slow down Tama-nui-te-rā (personification of the Sun) and as a fish hook to catch and bring Te Ika a Māui (the Great Fish of Māui or the North Island of New Zealand) to the surface. It is possible also that Māui instead possessed an implement such as a patu which had been imbued with the wairua of his ancestors allowing him to complete those superhuman deeds. The Māui series of traditions are an adventure into the world of the kauaerunga, the celestial, the spiritual or the metaphysical realm of the Māori world.

The realm of the kauaeraro explains the terrestrial, the practical or the physical functions and manifestations of wairuatanga. Ambience, mood, atmosphere, impression, feeling, tone, character, aura, sense, sensation and intent are all expressions of wairuatanga. Experienced kaiako and facilitators are able to judge the wairua of their classroom based on nothing more than a feeling, the energy or conversely the lack of energy they sense when they enter a classroom. They are able to recognise feelings of elation, sadness, tension or aggression without a word being said. Much of that understanding and recognition can be accounted for by how well the kaiako knows their ākonga. The mood is much easier to judge or recognise when teaching face to face than in an online environment.

Unless the ākonga in an online environment expressly disclose how they feel it is difficult to judge wairua through an online medium. Without seeing tears or hearing a change in the tone and/or the pitch of the voice, the actual physical cues or nuance which normally accompany those emotions a kaiako may well be unaware of the mood. It is therefore imperative that kaiako of online programmes get to know their ākonga as well as, if not better than their face to face classes. Therefore wairuatanga does not differ from the broader concept of ambience (e.g., mood and atmosphere) in an online teaching and learning environment. This research would suggest that wairuatanga is central to broader concept of ambience (e.g mood and atmosphere) in an online teaching and learning environment

7.2.4 Finding 4: How can kaiako and lecturers create more engaging online synchronous language classes for distance ākonga of te reo Māori? Relationships are the single most important aspect of teaching and learning. They are generally much more easily forged in face to face classrooms than they are in online environments. Therefore, the best way in the researcher's opinion to answer this question is to draw on the changes and adaptations that have been made to their own online programmes as a result of the findings. The researcher does not have an official online programme but has adapted them on campus programme to accommodate off campus ākonga who have shown a desire to study this course.

The course itself is focussed on upskilling kaiako who teach in Māori immersion and Māori medium schools. The course focusses on increasing mātauranga Māori in this

institutions locale, strengthening second language acquisition pedagogies, developing understanding of language loss and revitalisation and strategies for the implementation of Te Tiriti o Waitangi in their own kura/ schools.

One of the programmes strengths is that it is underpinned by tikanga Māori already infused by wairua. The level of wairua can rise or diminish depending on prevailing circumstances and extrinsic influences which beyond the control of the programmes but effect one of the dimensions of the Whare tapa Whā. The programme does also have the ability to develop its own kawa in accordance with those followed by mana whenua. Consequently, the changes that have been made have been very easy to implement.

1. Ritual of encounter: the programme has long adopted well practised rituals of encounter traditions to start the academic year. The ritual of encounter for this programme originally had three stages but as a result of this research a fourth has been added. The ritual begins with a mihi whakatau. A mihi whakatau is a ceremony whereby manuhiri (visitors) are welcomed onto/ into a non-traditional setting such as a university. The mihi whakatau acknowledges not only the manuhiri but also their whānau and ancestors. The rituals conducted during the ceremony unite the tangata whenua (hosts) and the manuhiri forging bonds of friendship and whanaungatanga. Wairua is central to the mihi whakatau and the establishment of the relationship. The mihi whakatau is only the beginning of the bonding journey and the connections are reinforced in the mihimihi process.
2. The second stage of the ritual of encounter is the mihimihi. The mihimihi process provides room for the ākonga and kaiako alike introduce themselves using a well-practiced format. The format normally begins with a recital of the geographical features of genealogical significance to that person's iwi, hapū and whānau. These are often followed by waka, iwi, hapū and marae affiliations. The mihimihi also include tūpuna, kaumātua and other familial connections. The idea is to try to establish connections and relationships with the audience. The mihimihi process can be a more intimate than process than the mihi whakatau and enhances the wairua connection established in the mihi whakatau.
3. The third stage of the ritual of encounter and relationship building process is to get the ākonga working collaboratively to strengthen whanaungatanga and build trust. They are put into pairs to deliver lessons to groups of ākonga who have had limited to no exposure to te reo Māori. The exercise allows the ākonga to experience each other's strengths and weaknesses. It also allows them to feel more comfortable to ask for and provide support to the members of their whānau. The relationships and wairua connections have now been firmly cemented.
4. The relationship building is not yet complete as the ākonga now get an opportunity to share one another's company for three more days and nights. This is time when the whānau and their kaiako spend time together in a traditional setting on a marae. During this time, they eat, sleep, teach and learn together and learn more about individuals' nuance, characteristics, dispositions and wairua. Learning about fellow ākonga in this way provides insights into their character which would otherwise be virtually indiscernible in an online environment. The programme is also discussed, questions are answered and expectations set. The use of the online technology and the kawa (protocols) around it use are explained. By the end of this experience the relationships are bound by wairua.
5. Ākonga behaviour when using digital technology changes depending on the type of platform being used. This research has found that ākonga behave differently on the institutions digital platform that they do on social media. They find the institutions platform very formal and less inviting. They use it to ask questions about assessments and tend to interact

only if there are credits linked to those interactions. They are less likely to use it for informal interactions in the same way that they use social media. It is difficult to maintain the same level of relationship and connection of wairua on the institutions platforms as those which you have worked so hard to establish during the rituals of encounter.

6. Therefore, using other forms of digital technology and communications media including social media are important tools in the maintenance of that relationship and wairua connection. Social media such as Facebook, Instagram and text messaging are important supplementary tools in the effort to maintain relationships and connections. Social media allows interactions between the kaiako, face to face ākonga the distance ākonga to take place without the formality associated with institutional platforms. These multimedia approaches to maintaining contact with the distance ākonga helps them to retain that sense of belonging, that sense of tūrangawaewae.

7. The ākonga studying by distance join the face to face class in weekly synchronous online classes. The rituals of encounter have created an environment where the distance ākonga feel a strong sense belonging and the wairua of the other members of the whānau. Ākonga feel supported, connected and an integral part of their online whānau. Face to face visits also help to maintain that connection.

8. The programme has implemented a strategy whereby all of our ākonga, both face to face and distance have opportunities to meet face to face at least once a term. Most of those meetings take place on campus as that is where the majority of our ākonga are, however we have from time to time met in a location more convenient for our distance ākonga. Meeting them in their home locations allows the on campus face to face ākonga to develop an even better appreciation of their distance peers. They have opportunities to meet with their peer's wider whānau including spouses and tamariki. These types of meetings increase the wairua between the ākonga and the whānau as a whole.

9. The programme leader has started to post weekly video summaries of the work covered during that time. The video is also used to clarify points of misunderstanding or misconception. The video's also outline what to expect in the coming week. In essence it is used to review the past weeks work and preview the work for the following week.

7.3 Ngā Whenu Ranga Tahi: An explanation

Ngā Whenu Ranga Tahi is a visual representation of how this research has woven together the various strands from Māori and Western perspectives and drawn them together to strengthen the ways in which kaiako can improve their synchronous online teaching pedagogies, no matter what the curriculum area is that is being taught.

Figure 34
Ngā Whenu Ranga Tahi

Ngā Whenu Ranga Tahi was designed, developed and drawn by Claire Robertshaw (2020). Whenu is the Māori word for strand, ranga is to weave and a tahi is one. Therefore, a translation for Ngā Whenu Ranga Tahi would be: The four strands woven to form one.

Although the four plait is not commonly seen in modern times, this technique is still used in the making of handles for poi. It is more difficult to plait a four strands than three however it produces a stronger bond. There are four elements which make up the whakapapa (genealogy) of this diagram.

Firstly, the genesis for the diagram arose from oral tradition about Tāne Nui ā Rangi or Tāwhaki and their ascent into the heavens. While each of these tūpuna have their own accompanying kōrero, according to oral traditions they used the Aka Matua or Te Toi Huarewa to make their ascent. It is said that they utilised Te Aka Matua to fulfil their desire to ascend into the heavens. The actual purpose of the ascent was to seek and reconcile with their estranged wives and it was during their search for their wives that they discovered ngā kete o te wānanga (the three baskets of knowledge). Upon discovery of ngā kete o te wānanga, they returned them to earth to be shared with mankind. Te Aka Matua and Te Toi Huarewa are the links for this thesis.

Secondly, there are four strands to Ngā Whenu Ranga Tahi. Each strand has its own kōrero and purpose and shares similar concepts or notions as those espoused by Te Whare Tapa Whā. The black strand represents Te Taha Hinengaro. It represents that thoughts are retained in a persons' mind until such time as they are willing to share them. The brown strand (2001)

represents the earth and environment. It can be the physical embodiment of thought, Te Taha Tinana. The red strand represents Te Taha Whānau. It represents the familial bloodline links including whānau, hapū and iwi connections. The almost transparent green strand represents Te Taha Wairua. It conveys visions of matters concerning spirituality.

Thirdly, a rope is only as strong as its weakest strand. If one strand is worn and weak, it weakens the entire rope. It becomes imperative that the stronger strands support and assist the weaker strand to carry its share of the load. Without assistance the whole rope is likely to disintegrate. However, just like people, with the appropriate and timely support and assistance the strong strands can assist the weaker one to develop its strength consequently strengthening the entire rope. The notion oof strengthening area of weakness applies equally to people.

Fourthly and finally, the four strand of Te Taura Ranga Tahi represent the four questions which guided this research and the answers to each of those questions. Tēnā koutou katoa.

7.4 Further Research

Although primary focus of this research has been on the infusion of wairua into online teaching and learning environments there is potential for a much broader application. More Eurocentric based programmes of teaching and learning could possibly benefit from investigating how the infusion of wairua could provide an avenue for better student engagement. This include on campus delivered programmes. The majority of the literature reviewed in this thesis was based on experiences in teaching and learning which were delivered asynchronously. While in the researcher's opinion the principals guiding engagement in asynchronous programmes are consistent with those for synchronous programmes there may well be differences which warrant further research. This research adds to the body of knowledge about ākonga engagement in synchronous classes.

7.5 Hei Whakakapi

Unuhia, unuhia

Unuhia ki te uru tapu nui

Kia wātea, kia māmā, te ngākau, te tinana, te wairua i te ara tangata

Koia rā e Rongo,

Whakairia ake ki runga

Whakairia te tapu

Kia wātea ai

Kia wātea ai

Kia tūruki whakataha ai

Kia turuki whakataha ai

Haumi e, hui e, tāiki e

Draw on, draw on

Draw on the supreme sacredness

To clear, to free the heart, the body and the spirit of mankind

Rongo suspended above

Suspend that which is sacred

To clear the pathway ahead

Set all aside

Bound together

As one

We agree!

Glossary of Māori Terms

Ako	Te teach/ To learn
Ākonga	Student/ Students
Aotearoa	New Zealand
Apakura	Chant of lament
Aroha	Love, sympathy, empathy
Atua	God
Hapori	Community
Hapū	Sub tribe/ Sub tribes
Ihi	Power
Io	The Supreme Being
Iwi	Tribe/ Tribes
Kaiako	Teacher/ Teachers
Kaitiakitanga	Guardianship
Kākano	Seed
Kapahaka	Māori performing arts
Karakia	Prayer/ Chant
Kaumātua	Elders
Kaupapa	Topic/ Subject
Koroua	Grandfather/ Elderly male
Kuia	Grandmother/ Elderly female
Kura	School
Kura kaupapa	Māori language immersion school
Māori	Indigenous people of Aotearoa
Māoritanga	Māori customs and traditions

Māhuri	Sapling
Mana	Power/ prestige/ spiritual power
Manaakitanga	An ethic of care/ Hospitality
Marae	Traditional Māori meeting area
Mātauranga Māori	Māori knowledge/ Māori epistemology
Ngāi Tahu	An iwi in Te Waipounamu
Ngāi Tūhoe	An iwi in the Waikaremoana region
Ngaruawāhia	Township just north of Hamilton
Ngāti Pikiao	An iwi of te Arawa
Ngāti Rangiwewehi	An iwi of Te Arawa
Ngāti Whakaue	An iwi of Te Arawa
Noa	Unrestricted
Pākehā	European/ European New Zealanders
Papaahurewa	Te Arawa version of Papatūānuku
Papatūānuku	The Earth Mother
Pasifika	People from the Pacific Islands
Pihinga	Seedling
Rangatira	Male or female chief
Ranginui	The Sky Father
Reo	Language
Rongoā	Māori medicine/ medicinal practices
Rotorua	A town in the Waiariki region
Rotoruanui a Kahumatamomoe	As above
Ruahikihiki	An iwi of Ngāi Tahu
Tainui	A traditional migratory waka

Tainui	A region where descendants of the waka live
Tainuitanga	Tainui traditions
Takaparawhā	Bastion Point
Tāne Māhuta	Guardian of the Forests
Tāne Nui ā Rangi	Ascended into the heavens
Tangata whenuatanga	Place-based learning
Tamariki	Children
Taonga	Treasures
Tapu	Sacred/ Restricted
Tāwhaki	Some iwi believe Tāwhaki ascended into the heavens
Tāwhirimātea	Guardian of the Winds
Te Ao Mārama	The World of Light
Te Arawa	A confederation of iwi in the Waiariki region
Te Arawatanga	Te Arawa traditions
Te Ika ā Māui	The North Island of New Zealand
Te Kore	The Void
Te Pākira	Marae at Whakarewarewa village
Te Pō	The Night
Te Waipounamu	The South Island of New Zealand
Tikanga	Customs, traditional practices
Tūhourangi/ Ngāti Wāhiao	An iwi of te Arawa
Tūmātauenga	Guardian of War
Tūrangawaewae	The Māori Kings marae/ A place of belonging
Turangi	Township on the shores of Lake Taupō

Waiariki	The Bay of Plenty region
Wairua	Spirit
Wairuatanga	Spiritual/ Spirituality
Waitaha	An iwi of Te Arawa
Wana	Passion
Wānanga	To discuss/ To contemplate
Wehi	Awe
Whakanoa	To remove restrictions
Whakapapa	Genealogy
Whakarewarewa	A village in Rotorua
Whānau	Family, extended family
Whanaungatanga	Relationships
Whare Wānanga	University/ Institute of higher learning

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Appendix 1: Information Sheet for Survey Participants

Department: School of Teacher Education

Telephone: +64 33693795

Email: tehurinui.clarke@canterbury.ac.nz

Date: 30 November 2016

Using Te Whare Tapa Whā to transform the online synchronous teaching and learning of te reo Māori

Information Sheet for Survey Participants

Tēnā koe. My name is Te Hurinui Clarke and I am a senior lecturer at the University of Canterbury. I am conducting research into improving student engagement in online synchronous teaching and learning te reo Māori programmes.

You have been approached to take part in this study because you are a student in one such programme. I have located your contact details through lecturers in your course.

If you choose to take part in this study, your involvement in this project will be to complete a short survey which should take no longer than 20 minutes to complete.

In the performance of the tasks and application of the procedures there are no anticipated risks.

Participation is voluntary and you have the right to withdraw at any stage without penalty. You may ask for your raw data to be returned to you or destroyed at any point. If you withdraw, I will remove information relating to you. However, once analysis of raw data starts on 1 July 2019 it will become increasingly difficult to remove the influence of your data on the results.

The results of the project may be published, but you may be assured of the complete confidentiality of data gathered in this investigation: your identity will not be made public without your prior consent. To ensure anonymity and confidentiality, the survey will be completed anonymously. A thesis is a public document and will be available through the UC Library.

Please indicate to the researcher on the consent form if you would like to receive a copy of the summary of results of the project.

The project is being carried out as a requirement for the degree of Doctor of Education by Te Hurinui Clarke under the supervision of Professor Angus Macfarlane, who can be contacted at angus.macfalane@canterbury.ac.nz and Associate Professor Jo Fletcher who can be contacted at jo.fletcher@canterbury.ac.nz. They will be pleased to discuss any concerns you may have about participation in the project.

This project has been reviewed and approved by the University of Canterbury Educational Research Human Ethics Committee, and participants should address any complaints to The Chair, Educational Research Human Ethics Committee, University of Canterbury, Private Bag 4800, Christchurch (human-ethics@canterbury.ac.nz).

If you agree to participate in the study, you are asked to complete the consent form and it will be collected by your lecturer at the end of class.

Appendix 2: Consent Form for Survey Participants

Department: School of Teacher Education

Telephone: +64 33693795

Email:
tehurinui.clarke@canterbury.ac.nz

Using Te Whare Tapa Whā to transform the online synchronous teaching and learning of te reo Māori

Consent Form for Survey Participants

Include a statement regarding each of the following:

- ☐ I have been given a full explanation of this project and have had the opportunity to ask questions.
- ☐ I understand what is required of me if I agree to take part in the research.
- ☐ I understand that participation is voluntary and I may withdraw at any time without penalty. Withdrawal of participation will also include the withdrawal of any information I have provided should this remain practically achievable.
- ☐ I understand that any information or opinions I provide will be kept confidential to the researcher and that any published or reported results will not identify the participants. I understand that a thesis is a public document and will be available through the UC Library.
- ☐ I understand that all data collected for the study will be kept in locked and secure facilities and/or in password protected electronic form and will be destroyed after five years.
- ☐ I understand the risks associated with taking part and how they will be managed.
- ☐ I understand that I can contact the researcher Te Hurinui Clarke by email at tehurinui.clarke@canterbury.ac.nz or supervisor Angus Macfarlane at angus.macfarlane@canterbury.ac.nz for further information. If I have any complaints, I can

contact the Chair of the University of Canterbury Educational Research Human Ethics Committee, Private Bag 4800, Christchurch (human-ethics@canterbury.ac.nz)

☐ I would like a summary of the results of the project which will be published in the EdD thesis.

☐ By signing below, I agree to participate in this research project.

Name:_____ Signed:_____ Date:_____

Email address *(for report of findings, if applicable)*:

_____

Please hand this consent form to your lecturer upon completion

Appendix 3: Survey Questions

Survey questions

1. How much previous experience have you had with online learning?

   0 1-2years 3-5years 6 or more years Comments

2. Do you enjoy working in an online environment?

   Yes Sometimes No

3. Have you engaged in any synchronous (live) opportunities provided in your te reo Māoti courses?

   Yes No

4. If not what has prevented you from doing so? (please choose as many as are applicable)

Not interested
Unavailable during that time
Tried once or a couple of times and found it
helpful
Embarassed that I might make mistakes
Unreliable internet connection
Technologically challenged
Other Please state

5. What could enable you to take advantage of these opportunities?

On a scale of 1-5 please indicate how helpful these synchronous opportunities have been with 1 being least helpful and 5 being being very helpful.

No response 1 2 3 4 5

6. In what ways have they been helpful? (Please choose as many as are applicable)

Improves pronunciation
Better understanding of sentences and grammar
Opportunities to interact with others
Feel a part of the group
Opportunity to obtain live feedback
Other (Please state reasons)
No response

7. Have you participated in any face to face lectures?

Yes No

8. Do you find online synchronous opportunities engaging or similar to on campus face to face classes

Yes No

9. What makes them engaging or similar to on campus face to face classes?

10. If not how could they become more engaging or similar to face to face classes?

11. What elements which are present in on campus face to face classes are missing from the online opportunities?

12. Are you active on social/ digital media such as Facebook, Twitter, Skype, texting or others?

Yes No

13. Why do you use social/ digital media? (Please choose as many as are applicable)

Social interaction
Communication
Current affairs
Research
Other

14. What aspects of social media, if any, could be adapted to better encourage more students to engage with our online synchronous te reo Māori classes?

Don't know
No response

Thank you for taking the time to fill out this survey. Your participation is very much appreciated.

Appendix 4: Information Sheet for Focus Group Participants

Department: School of Teacher Education

Telephone: +64 33693795

Email: tehurinui.clarke@canterbury.ac.nz

Date: 30 November 2016

Using Te Whare Tapa Whā to transform the online synchronous teaching and learning of te reo Māori

Information Sheet for Focus Group Interview Participants

Tēnā koe. My name is Te Hurinui Clarke and I am a senior lecturer at the University of Canterbury. I am conducting research into improving student engagement in online synchronous teaching and learning te reo Māori programmes.

You have been approached to take part in this study because you are a student in one such programme. I have located your contact details through some of your colleagues who have suggested that you have the skills and expertise and you may be interested in participating in this research.

If you choose to take part in this study, your involvement in this project will be to participate in an interview which should take no longer than one hour to complete.

In the performance of the tasks and application of the procedures there are no anticipated risks.

Participation is voluntary and you have the right to withdraw at any stage without penalty. You may ask for your raw data to be returned to you or destroyed at any point. If you withdraw, I will remove information relating to you. However, once analysis of raw data starts on 1 July 2019 it will become increasingly difficult to remove the influence of your data on the results.

The results of the project may be published, but you may be assured of the complete confidentiality of data gathered in this investigation: your identity will not be made public without your prior consent. To ensure anonymity and confidentiality, the survey will be completed anonymously. A thesis is a public document and will be available through the UC Library.

Please indicate to the researcher on the consent form if you would like to receive a copy of the summary of results of the project.

The project is being carried out as a requirement for the degree of Doctor of Education by Te Hurinui Clarke under the supervision of Professor Angus Macfarlane, who can be contacted at angus.macfalane@canterbury.ac.nz and Associate Professor Jo Fletcher who can be contacted at jo.fletcher@canterbury.ac.nz. They will be pleased to discuss any concerns you may have about participation in the project.

This project has been reviewed and approved by the University of Canterbury Educational Research Human Ethics Committee, and participants should address any complaints to The Chair, Educational Research Human Ethics Committee, University of Canterbury, Private Bag 4800, Christchurch (human-ethics@canterbury.ac.nz).

If you agree to participate in the study, you are asked to complete the consent form and it will be collected by your lecturer at the end of class.

Appendix 5: Consent Form for Focus Group Participants

Department: School of Teacher Education

Telephone: +64 33693795

Email:
tehurinui.clarke@canterbury.ac.nz

Using Te Whare Tapa Whā to transform the online synchronous teaching and learning of te reo Māori

Consent Form for Focus Group Interview Participants

Include a statement regarding each of the following:

- ☐ I have been given a full explanation of this project and have had the opportunity to ask questions.
- ☐ I understand what is required of me if I agree to take part in the research.
- ☐ I understand that participation is voluntary and I may withdraw at any time without penalty. Withdrawal of participation will also include the withdrawal of any information I have provided should this remain practically achievable.
- ☐ I understand that any information or opinions I provide will be kept confidential to the researcher and that any published or reported results will not identify the participants. I understand that a thesis is a public document and will be available through the UC Library.
- ☐ I understand that all data collected for the study will be kept in locked and secure facilities and/or in password protected electronic form and will be destroyed after five years.
- ☐ I understand the risks associated with taking part and how they will be managed.
- ☐ I understand that I can contact the researcher Te Hurinui Clarke by email at tehurinui.clarke@canterbury.ac.nz or supervisor Angus Macfarlane at angus.macfarlane@canterbury.ac.nz for further information. If I have any complaints, I can contact the Chair of the University of Canterbury Educational Research Human Ethics Committee, Private Bag 4800, Christchurch (human-ethics@canterbury.ac.nz)

- ☐ I would like a summary of the results of the project which will be published in the EdD thesis.
- ☐ By signing below, I agree to participate in this research project.

Name:_____ Signed:_____ Date:_____

Email address *(for report of findings, if applicable)*:

_____

Please hand this consent form to Te Hurinui prior to the interview

Appendix 6: Focus Group Questions

Kaiako Focus Group Interview Questions

Tēnā koutou katoa. Firstly thank you for agreeing to participate in this research. I really appreciate it. This interview should take no longer than one hour. I do have a set of guiding questions which I have already sent to you to allow you to prepare for the interview. However, depending on what you say we may deviate from the set questions to explore something of interest in your response. Any questions? Okay let's begin:

1 Please introduce yourself, the subject you teach and how long you've been teaching online.
2 Do you also teach this course to on-campus face to face students?
3 What's your main digital media for teaching your online synchronous?
4 Please explain how you use those digital media to engage with your students
5 Do you use any other media platforms such as FaceBook?
6 Why and how do you use those other media platforms?
7 Do you know if your students have set up their own FaceBook pages for study purposes?
8 What challenges have you encountered in your online teaching?
9 How have you mitigated or overcome those challenges?
10 What positives have you experienced?
11 How do you convey your passion for your subject in synchronous online classes?
12 How is it different?
13 What strategies have you employed to maintain student engagement in online classes?
14 How effective have those strategies been?
15 How do you establish relationships with your online students?
16 Does having or not having a relationship make a difference in your interactions and engagement between you and your students?
17 Describe for me how you would interpret each of the Tātaiako competencies.
18 Which Tātaiako terms could you use to describe the way in which you form relationships with your students?
19 One term which does not appear in Tātaiako is wairua. What is your understanding of wairua?
20 Does wairua feature in your relationship building strategies?
21 Is there anything else you would like to add?

Once again I would like to thank you very much for your participation. I will get the recording transcribed and sent back to you all for you to check for accuracy. Ngā mihi e hoa mā!

Appendix 7: Information Sheet for Kaiako Participants

Department: School of Teacher Education

Telephone: +64 33693795

Email: tehurinui.clarke@canterbury.ac.nz

Date: 30 November 2016

Using Te Whare Tapa Whā to transform the online synchronous teaching and learning of te reo Māori

Information Sheet for Kaiako Interview Participants

Tēnā koe. My name is Te Hurinui Clarke and I am a senior lecturer at the University of Canterbury. I am conducting research into improving student engagement in online synchronous teaching and learning te reo Māori programmes.

You have been approached to take part in this study because you are a student in one such programme. I have located your contact details through some of your colleagues who have suggested that you have the skills and expertise and you may be interested in participating in this research.

If you choose to take part in this study, your involvement in this project will be to participate in an interview which should take no longer than one hour to complete.

In the performance of the tasks and application of the procedures there are no anticipated risks.

Participation is voluntary and you have the right to withdraw at any stage without penalty. You may ask for your raw data to be returned to you or destroyed at any point. If you withdraw, I will

remove information relating to you. However, once analysis of raw data starts on 1 July 2019 it will become increasingly difficult to remove the influence of your data on the results.

The results of the project may be published, but you may be assured of the complete confidentiality of data gathered in this investigation: your identity will not be made public without your prior consent. To ensure anonymity and confidentiality, the survey will be completed anonymously. A thesis is a public document and will be available through the UC Library.

Please indicate to the researcher on the consent form if you would like to receive a copy of the summary of results of the project.

The project is being carried out as a requirement for the degree of Doctor of Education by Te Hurinui Clarke under the supervision of Professor Angus Macfarlane, who can be contacted at angus.macfalane@canterbury.ac.nz and Associate Professor Jo Fletcher who can be contacted at jo.fletcher@canterbury.ac.nz. They will be pleased to discuss any concerns you may have about participation in the project.

This project has been reviewed and approved by the University of Canterbury Educational Research Human Ethics Committee, and participants should address any complaints to The Chair, Educational Research Human Ethics Committee, University of Canterbury, Private Bag 4800, Christchurch (human-ethics@canterbury.ac.nz).

If you agree to participate in the study, you are asked to complete the consent form and it will be collected by your lecturer at the end of class.

Appendix 8: Consent Form for Kaiako Participants

Department: School of Teacher Education

Telephone: +64 33693795

Email:
tehurinui.clarke@canterbury.ac.nz

Using Te Whare Tapa Whā to transform the online synchronous teaching and learning of te reo Māori

Consent Form for Kaiako Interview Participants

Include a statement regarding each of the following:

- ☐ I have been given a full explanation of this project and have had the opportunity to ask questions.
- ☐ I understand what is required of me if I agree to take part in the research.
- ☐ I understand that participation is voluntary and I may withdraw at any time without penalty. Withdrawal of participation will also include the withdrawal of any information I have provided should this remain practically achievable.
- ☐ I understand that any information or opinions I provide will be kept confidential to the researcher and that any published or reported results will not identify the participants. I understand that a thesis is a public document and will be available through the UC Library.
- ☐ I understand that all data collected for the study will be kept in locked and secure facilities and/or in password protected electronic form and will be destroyed after five years.
- ☐ I understand the risks associated with taking part and how they will be managed.
- ☐ I understand that I can contact the researcher Te Hurinui Clarke by email at tehurinui.clarke@canterbury.ac.nz or supervisor Angus Macfarlane at angus.macfarlane@canterbury.ac.nz for further information. If I have any complaints, I can

contact the Chair of the University of Canterbury Educational Research Human Ethics Committee, Private Bag 4800, Christchurch (human-ethics@canterbury.ac.nz)

☐ I would like a summary of the results of the project which will be published in the EdD thesis.

☐ By signing below, I agree to participate in this research project.

Name:_____ Signed:_____ Date:_____

Email address *(for report of findings, if applicable)*:

_____

Please hand this consent form to Te Hurinui prior to the interview.

Appendix 9: Individual Kaiako Interview Questions

Individual interview questions

Tēnā koe. Firstly thank you for agreeing to participate in this research. I really appreciate it. This interview should take no longer than one hour. I do have a set of guiding questions which I have already sent to you to allow you to prepare for the interview. However, depending on what you say we may deviate from the set questions to explore something of interest in your response. Any questions? Okay let's begin:

1 Please introduce yourself, the subject you teach and how long you've been teaching online.
2 Do you also teach this course to on-campus face to face students?
3 What's your main digital media for teaching your online synchronous?
4 Please explain how you use those digital media to engage with your students
5 Do you use any other media platforms such as FaceBook?
6 Why and how do you use those other media platforms?
7 Do you know if your students have set up their own FaceBook pages for study purposes?
8 What challenges have you encountered in your online teaching?
9 How have you mitigated or overcome those challenges?
10 What positives have you experienced?
11 How do you convey your passion for your subject in synchronous online classes?
12 How is it different?
13 What strategies have you employed to maintain student engagement in online classes?
14 How effective have those strategies been?
15 How do you establish relationships with your online students?
16 Does having or not having a relationship make a difference in your interactions and engagement between you and your students?
17 Describe for me how you would interpret each of the Tātaiako competencies.
18 Which Tātaiako terms could you use to describe the way in which you form relationships with your students?
19 One term which does not appear in Tātaiako is wairua. What is your understanding of wairua?
20 Does wairua feature in your relationship building strategies?
21 Is there anything else you would like to add?

Once again I would like to thank you very much for your participation. I will get the recording transcribed and sent back to you all for you to check for accuracy. Ngā mihi e hoa!

Appendix 10: Information Sheet for Ākonga Participants

Department: School of Teacher Education

Telephone: +64 33693795

Email: tehurinui.clarke@canterbury.ac.nz

Date: 30 November 2016

Using Te Whare Tapa Whā to transform the online synchronous teaching and learning of te reo Māori

Information Sheet for Ākonga Interview Participants

Tēnā koe. My name is Te Hurinui Clarke and I am a senior lecturer at the University of Canterbury. I am conducting research into improving student engagement in online synchronous teaching and learning te reo Māori programmes.

You have been approached to take part in this study because you are a student in one such programme. I have located your contact details through some of your colleagues who have suggested that you have the skills and expertise and you may be interested in participating in this research.

If you choose to take part in this study, your involvement in this project will be to participate in an interview which should take no longer than one hour to complete.

In the performance of the tasks and application of the procedures there are no anticipated risks.

Participation is voluntary and you have the right to withdraw at any stage without penalty. You may ask for your raw data to be returned to you or destroyed at any point. If you withdraw, I will remove information relating to you. However, once analysis of raw data starts on 1 July 2019 it will become increasingly difficult to remove the influence of your data on the results.

The results of the project may be published, but you may be assured of the complete confidentiality of data gathered in this investigation: your identity will not be made public without your prior consent. To ensure anonymity and confidentiality, the survey will be completed anonymously. A thesis is a public document and will be available through the UC Library.

Please indicate to the researcher on the consent form if you would like to receive a copy of the summary of results of the project.

The project is being carried out as a requirement for the degree of Doctor of Education by Te Hurinui Clarke under the supervision of Professor Angus Macfarlane, who can be contacted at angus.macfalane@canterbury.ac.nz and Associate Professor Jo Fletcher who can be contacted at jo.fletcher@canterbury.ac.nz. They will be pleased to discuss any concerns you may have about participation in the project.

This project has been reviewed and approved by the University of Canterbury Educational Research Human Ethics Committee, and participants should address any complaints to The Chair, Educational Research Human Ethics Committee, University of Canterbury, Private Bag 4800, Christchurch (human-ethics@canterbury.ac.nz).

If you agree to participate in the study, you are asked to complete the consent form and it will be collected by your lecturer at the end of class.

Appendix 11: Consent Form for Ākonga Participants

Department: School of Teacher Education

Telephone: +64 33693795

Email:
tehurinui.clarke@canterbury.ac.nz

Using Te Whare Tapa Whā to transform the online synchronous teaching and learning of te reo Māori

Consent Form for Ākonga Interview Participants

Include a statement regarding each of the following:

- ☐ I have been given a full explanation of this project and have had the opportunity to ask questions.
- ☐ I understand what is required of me if I agree to take part in the research.
- ☐ I understand that participation is voluntary and I may withdraw at any time without penalty. Withdrawal of participation will also include the withdrawal of any information I have provided should this remain practically achievable.
- ☐ I understand that any information or opinions I provide will be kept confidential to the researcher and that any published or reported results will not identify the participants. I understand that a thesis is a public document and will be available through the UC Library.
- ☐ I understand that all data collected for the study will be kept in locked and secure facilities and/or in password protected electronic form and will be destroyed after five years.
- ☐ I understand the risks associated with taking part and how they will be managed.
- ☐ I understand that I can contact the researcher Te Hurinui Clarke by email at tehurinui.clarke@canterbury.ac.nz or supervisor Angus Macfarlane at angus.macfarlane@canterbury.ac.nz for further information. If I have any complaints, I can

contact the Chair of the University of Canterbury Educational Research Human Ethics Committee, Private Bag 4800, Christchurch (human-ethics@canterbury.ac.nz)

☐ I would like a summary of the results of the project which will be published in the EdD thesis.

☐ By signing below, I agree to participate in this research project.

Name:_____ Signed:_____ Date:_____

Email address *(for report of findings, if applicable)*:

_____

Please hand this consent form to Te Hurinui prior to the interview.

Appendix 12: Individual Ākonga Interview Questions

Individual ākonga interview questions

Tēnā koe. Firstly thank you for agreeing to participate in this research. I really appreciate it. This interview should take no longer than one hour. I do have a set of guiding questions which I have already sent to you to allow you to prepare for the interview. However, depending on what you say we may deviate from the set questions to explore something of interest in your response. Any questions? Okay let's begin:

1 Please introduce yourself, the subject you are studying and how long you've been teaching online.
2 Why do you study online?
3 What's the main digital media for your online synchronous study?
4 How you use that digital media to engage with your kaiako?
5 Do you use any other media platforms such as FaceBook?
6 Why and how do you use those other media platforms?
7 What challenges have you encountered in your online learning?
8 How has your kaiako done to mitigate or overcome those challenges?
9 What positives have you experienced?
10 Have you been able to experience the passion your kaiako has for their subject in the synchronous online classes?
11 What strategies have your kaiako employed to maintain your interest in their online class?
12 Have those strategies been effective?
13 Do you have a good relationship with your kaiako?
14 What has your kaiako done to establish positive relationships with you?
15 Does having or not having a relationship make a difference in your interactions and engagement between you and your kaiako?
16 Have you heard of Tātaiako?
17 Describe for me how you would interpret each of the Tātaiako competencies.
18 Which Tātaiako terms could you use to describe your relationships with your kaiako?
19 One term which does not appear in Tātaiako is wairua. What is your understanding of wairua?
20 Does wairua feature in your relationship with your kaiako?
21 Is there anything else you would like to add?

Once again I would like to thank you very much for your participation. I will get the recording transcribed and sent back to you all for you to check for accuracy. Ngā mihi e hoa!